

Bhoojan Yagna: Indian answer to communism

In India the social experiment which has caught up the imagination of the people is not the Government's five-year plan. Neither is it the legislation whose object is to break up vast land holdings. It is a movement started by a disciple of Mahatma Gandhi, Acharya Vinobha Bhave. At first blush Bhave's experiment sounds naive. His aim is to secure free gifts of 50 million acres of land by 1957, to be distributed by him to India's landless poor. Yet, as Rev. Jerome D'Souza, S.J., recounts in an Oct. 19 NC release, the Indian holy man has already obtained two million by covering about 7,000 miles on foot in central and northern India in his quest. The striking thing about the movement is the deeply religious significance Bhave has attached to it. Wherever he goes, he preserves the tradition of Gandhi's prayer meetings and calls the landlord's donation a "sacrifice" offered to God. Hence the title of his movement—"Bhoojan Yagna" or "Land Gift Sacrifice." A free gift system of distributing land, of course, will not solve India's agrarian problem. Nevertheless, Bhoojan Yagna has created much enthusiasm in India. Prime Minister Nehru has warmly approved it. Jayaprakash Narayan, leader of the Praja-Socialist party, is, next to Bhave, the outstanding collector of land gifts. The spirit of sacrifice Bhave has generated is helping to create a psychological atmosphere which will make agrarian legislation more effective. The Communists alone are contemptuous of the experiment, for, through sheer religious idealism, Bhave has succeeded in breaking their hold in some areas where acute agrarian distress had played into their hands.

Rehabilitation of the Mau Mau

In a positive move against the Mau Mau secret terrorist society, the Kenya Government has established a rehabilitation camp near Nairobi, according to Religious News Service for Oct. 14. Here some 1,500 Kikuyus suspected of being Mau Mau "fellow travelers," i.e., sympathetic to or contaminated by the Mau Mau teachings but not actually accused of any crime, have been interned under a camp regime based on discipline, work and the instilling of Christian principles. Those who show themselves cooperative are enrolled in handicraft classes conducted by native teachers under the supervision of a Church of England clergyman and a Catholic priest. The emphasis upon Christianity is inspired by the facts that the Mau Mau struck primarily at Kikuyu Christians, that religion provided the tribe with its first real rallying point, and that in many places Christian Kikuyus spearheaded resistance to the terrorists. Queen Elizabeth II recently awarded the Queen's Commendation for Brave Conduct to two Christian Kikuyus who had so distinguished themselves. We cannot help reflecting that if the camp authorities desire a document that will show the Kikuyus how much Christianity has to contribute to the welfare of the Africans, they could not do better than send across the border for a copy of

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the pastoral issued last July 11 by the newly created Catholic hierarchy of Tanganyika Territory. This sixty-page booklet gives succinctly the Church's teaching on man, human dignity and human equality, education and the family, land, property, work and wages, and Church and State. It points the way by which the peoples of Africa can achieve their rightful place among the nations of the world.

Uncle Sam cries "uncle" on foreign aid

The major economic issue before the current session of the UN's General Assembly is the question of providing external capital for the economic development of underdeveloped areas. Among several proposals the one most stressed by the underdeveloped countries is that for a special UN Fund for Economic Development. This fund is designed to provide grants-in-aid and long-term, low-interest loans. Proponents are asking \$250 million to cover the first two years of operation. Over several months of preliminary discussion the proposal has met strong resistance from the capital-exporting nations. In an Oct. 15 address the American delegate, James D. Zellerbach, threw more cold water on the hopes of the smaller nations. Citing U. S. post-war contributions of \$6 billion in various economic-aid programs to underdeveloped countries and a total of \$33 billion in economic aid to foreign governments, he asserted that the continuing defense budget of \$50 billion was about all the American people could bear and that, in fact, they looked for some tax relief. He recalled, however, that President Eisenhower had offered an alternative to extended defense appropriations when he declared April 16:

This Government is ready to ask its people to join with all nations in devoting a substantial percentage of the savings achieved by disarmament to a fund for world aid and reconstruction.

Since slim hopes are held for disarmament in the near future, the UN's important long-range program will go by the board unless President Eisenhower's committee reviewing U. S. economic foreign policy supports it. The committee report is due in early 1954.

... while loans are being repaid

Recent Department of Commerce studies provide two points the committee might well consider. The

first is that, however impressive American aid has been, economic aid is now declining. The department's March *Survey of Current Business* reports that 1952's gross economic assistance of \$2.8 billion was down a fifth from the preceding year. (Total foreign aid, including military, however, was up by about 10 per cent.) The second factor worth weighing appears in the department's latest report on foreign aid. Western Europe alone is annually returning to the United States on loans some \$600 million in interest and repayment of principal. One-third of this nation's foreign aid to Europe, the report concludes, comes right back in the form of debt service. Furthermore, the debt service will continue after aid stops. Ultimately, the whole \$9 billion of postwar loans for economic aid will be paid off. This sum represents a substantial reduction from Mr. Zellerbach's over-all aid figures. Does not this annual repayment from Europe suggest a possible source for expanding aid to under-developed countries? Since the expenditure would be relatively small, we should find ways to make it.

"Social justice among nations"

American Catholics, with their fellow-citizens, are today called upon to assume attitudes toward such vexing questions as U. S. immigration policy, foreign aid, freer foreign trade and the whole extremely grave problem of providing land and food for the world's burgeoning population. In assuming attitudes on such issues, do Catholics consistently reveal an awareness of the moral directives the Holy Father has issued on these public affairs? If not, the reason cannot lie in his lack of reiteration of the moral principles involved. The latest took the form of Monsignor Montini's letter, written on behalf of His Holiness, to the Italian Catholic Social Week a month ago. It deals with the "delicate" problem of maintaining an equilibrium between population increase and economic resources. The Monsignor recalled Pope Pius XII's restatement (from *Sermon Laetitiae*, 1939, and his radio address of June 1, 1941) of "the fundamental point" that ". . . the goods created by God for all men should in the same way reach all, justice guiding and charity helping." This teaching is almost as old as Christianity. Today,

"this doctrine . . . establishes in international relations the equally natural obligation of social justice, which binds more wealthy peoples to assist those less well provided." In his 1951 Christmas message, we might add, the Holy Father declared that the Church makes its practical contribution to peace by teaching these truths to "citizens and statesmen" so that "within as well as among nations they practise social justice and charity." Our grave duty to share the resources of which we are, in a sense, trustees for mankind could hardly be more heavily underlined.

Senator Watkins at Venice

Sen. Arthur V. Watkins is justly proud of a letter from President Eisenhower praising his part in the passage of the Refugee Relief Act of 1953. He must have felt further rewarded during the sixth meeting of the Intergovernmental Committee for European Migration which he attended in Venice Oct. 12-20. The 24-nation group plans to resettle 117,600 persons from overcrowded areas in 1954, the largest number, about 30,000, being destined for the United States. It must have given the Senator from Utah deep satisfaction to realize that very few of those unfortunates would have been eligible under the regular U. S. immigration laws, thanks to the National Origins Quota clause. The Senator must have been reassured on hearing the authentic teaching of the Church as voiced by the Vatican spokesman at the meeting, Msgr. Mario Brini. He asserted that those countries able to receive the surplus populations must do all they can to stimulate the movement of Europe's excess people, "who have the right to expect a better understanding and really Christian aid from everybody able to help." That right will continue even after the Watkins emergency relief program ends in 1956. The Senator must have learned at Venice that Europe's excess population problem will be long-continuing, requiring long-range planning by the favored nations of the world. The United States can hardly discharge its share of that responsibility without relaxing its basic immigration restrictions. Hence we hope there is no truth in the persistent rumor that Senator Watkins, in return for approval of his emergency bill, promised not to entertain proposals to rewrite the Immigration Law of 1952 during the life of the current Congress.

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Hope for the genocide convention?

One of the most persevering advocates of the Genocide Convention has been the *New York Times*. Since the pact to outlaw the mass extermination of racial, religious and other groups was adopted by the UN Assembly five years ago, it has rarely missed an occasion to urge ratification by the U. S. Senate. The International Latex Corporation thought so highly of the *Times*' latest editorial (Oct. 18) that it bought space in other papers to reprint it. For our part, we thought it was misleading. After deplored the paradox that the United States, which fought the hardest for UN adoption of the convention, still refuses to ratify, it

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noted with satisfaction that on Oct. 8 the American delegate to the UN Assembly, Dr. Archibald J. Carey, Jr., had voted in favor of a resolution appealing for ratification by those countries which have not done so. "It is clear," said the *Times*, "that our delegate could not so vote without the foreknowledge and approval of President Eisenhower and Secretary Dulles, both of whom are known to support the convention in principle." It was not so clear in the delegates' lounge overlooking the East River, where the stultifying American vote was greeted with incredulity. Nor was it clear in the U. S. delegation itself, where mutterings were heard that someone should be "courtmartialed." The simplest explanation is probably that this was a case of insufficient briefing by the undermanned staff of the delegation. To argue from this vote that "the American position was made clear to the free nations" disregards the realities. Until Senator Bricker's constitutional amendment to limit the treaty powers of the President is finally buried, the Administration's "position" will remain supine.

No closure on atomic debate

President Eisenhower's order that all members of the Executive Department clear statements on Russian atomic capabilities with Lewis L. Strauss, head of the Atomic Energy Commission, seems to have had the effect of silencing them altogether. This in turn seems to have left Rep. W. Sterling Cole, chairman of the Congressional Atomic Committee in sole possession of the field of atomic commentary. The net result may not be desirable. Mr. Cole's views on atomic policy are extremely radical and should be answered officially. Some of the statements he made in a broadcast interview Oct. 18, for example, deserve careful discussion. Mr. Cole does not believe that fear of retaliation would deter Russia from using nuclear weapons if war comes. He thinks the outlook for international atomic control is grim. He explained that by the "adequate" continental defense he is demanding at a cost of \$10 billion a year, he means a system that could account for "half to two-thirds of the enemy's bombers." Finally, he wants us not only to maintain but to increase our "quantitative lead" over the Soviets in atomic weapons so that we can "devastate—finally and completely—the military might of any aggressor." Is this a true picture of the prospect we face? In the probable absence of international control, even our "quantitative lead" will not deter an atomic attack, in which one-third to one-half of enemy bombers will penetrate even Mr. Cole's costly defense. The American people need a better hope than that to sustain the sacrifices Mr. Cole calls for. And the President or his official spokesman should provide it.

Foreign students in America

Quietly but effectively, foreign students in our American institutions of higher learning are writing a decisive chapter in international relations. Today they total 33,675, according to the current census of such

students compiled by the Institute of International Education. They will carry back to the 128 nations, dependent areas, trust territories, etc. from which they hail the varied types of learning and know-how they have gathered here. Expert placement of foreign students in U. S. colleges is Point Four or UN Technical Assistance in reverse, introducing the future teacher, doctor, farmer, journalist or engineer to the sources of that knowledge which his people so sorely need at home. "Foreign students," says the IIE report, "as their nations' future leaders, are a direct and effective medium" through which to assist other nations to achieve their full development. Still more significant will be their experience of our country itself: the friends they have made, the communities and organizations that have taken these eager young men and women to their heart. Equally significant is the harm done where they have met with prejudice or downright hostility. It is a bit quaint, as Malyina Lindsay notes in the *Washington Post* for Oct. 18, that American advisers to some of these students find it necessary to brief them about some of the resentful "primitives" they may meet in this country. Even where no hostility is shown, mere loneliness leaves a disagreeable memory. There is no better time to dispel false impressions about America's lack of hospitality to young guests from abroad than during the holiday season. Why not invite a few foreign students from some nearby institution to your home for Thanksgiving or Christmas? As the hosts and hostesses of a little Texas town remarked, what you can offer to these young folk is not half so great as what their presence can mean for you.

"Operation Persuader" backfires

Whatever misgivings we may have had about turning over to the Neutral Nations Repatriation Commission the Anti-Communist PW's we hold in Korea have been dramatically dissipated. Not only were the Reds unable to convince more than 19 of the first 1,000 Chinese captives to be interviewed, but by Oct. 19, three days after the sessions had begun, the repatriation unit itself came pretty close to disbanding. Because the Indian guards refused to force reluctant Koreans out of their compounds into the so-called "explaining" tents, the Polish and Czechoslovak representatives stalked out of a commission meeting. If the Reds were laying the ground for a pretext to disrupt the talks to the PW's, there was method in their madness. The whole procedure had become extremely painful to them and could only result in continual loss of face. The free world, on the other hand, had already had its propaganda victory. From the very beginning, when the eventual disposition of the anti-Communist PW's became the issue which could have made or broken the Korean truce, we held fast to the conviction that human rights were not to be bartered away in compromise, no matter how advantageous. The reaction of the PW's, as they subjected their interviewers to torrents of abuse and insult and made their choice

for freedom, has vindicated our determination. Moreover, the representatives of India (which has been flirting with Red China) have now had a striking demonstration of Communist methods and have shown their disgust with Red chicanery.

Land trouble in East Germany

The troubles the Communist regime in East Germany has in winning the loyalty of the industrial worker, dramatized last June in a series of strikes and riots, are not the end of its woes. The East German agricultural worker is giving trouble, too. If his hatred of communism is less dramatic, it is nevertheless deep-rooted and perhaps more far-reaching in effect. Western officials estimate that during the last year 13,000 East German farmers fled with their families to West Germany, mainly in protest against high production quotas imposed by the Reds. In June the East German regime promised lowered quotas and the return of lands to those who would come back from the West. After waiting in vain for any substantial numbers of returnees, the East German Government completed on Oct. 16 the final confiscation of the abandoned lands. Some five percent of the region's 16 million arable acres are thus added to the fifteen percent already out of private ownership. The result, say Western agricultural experts, will be that the East German harvest will fall ten per cent below last year's, which itself was sub-average. Only imports into East Germany, such as 120,000 tons of soya beans from Communist China, will stave off near famine. It is an enlightening and grim comment on communism's efficient care of the working classes that East Germany, which used to be the bread-basket for the whole of Germany, cannot now, under Communist management, support even itself.

Catholic press on Cardinal Wyszynski

We are sure that the International Union of the Catholic Press faithfully reflected the sentiments of Catholic editors throughout the world when it telegraphed its filial sympathy to the Holy Father after the "internment" of Cardinal Wyszynski. This organization, whose Secretary General is J. P. Dubois-Dumée, with headquarters provisionally located in Paris, at the same time pledged itself anew to defend, with the weapons of its profession, the freedom and rights of the Church. Its communication was only one of many received at the Vatican after the Red regime of Warsaw laid violent hands upon the Primate of Poland. The *Osservatore Romano* has been publishing dozens of telegrams of protest emanating from bishops and lay organizations in the four corners of the world. These protests constitute impressive evidence of the solidarity of the Catholic world with Catholic Poland and its heroic Primate. In his acknowledgment of the union's communication, Vatican Pro-Secretary of State Msgr. J. B. Montini transmitted the Pope's encouragement to the Catholic press to continue its timely action upon public opinion. Catholic editors in the free world

are making up by redoubled eloquence for the silence that reigns behind the Iron Curtain.

Senate spotlight on juvenile crime

In Los Angeles, the "Buzzards" have been making the headlines recently, and in New York the "Latin Aces" and "Demons" have shared the limelight, as hundreds of similar weapon-toting, cop-hating youth gangs across the country are giving civic leaders something to furrow their brows about. Boston, for example, has at least forty antisocial teen-age gangs, according to a report made Sept. 18 by the Citizens Crime Committee of Massachusetts. Last session Congress set up a special subcommittee of the Senate Judiciary Committee to make a national survey of the problem, to gather accurate information, hear the experts and make recommendations. The subcommittee, under Sen. Robert C. Hendrickson, aims to study Federal correctional laws and correctional institutions; to investigate the tie-in of youth crime with narcotics and with organized crime on the adult level; to explore the claim that comics, movies, television and radio adversely affect the rates of child delinquency. Senator Hendrickson complained recently that the appropriation of \$44,000 is not adequate to the size or importance of the subcommittee's task. It does seem a miserable pitance in view of the huge costs, in both economic and human values, of the frightening increase in juvenile crime.

Tribute to liberal-arts colleges

At the Defiance College, Ohio, Oct. 15, President Eisenhower repaired a surprising and serious omission which marred an earlier and otherwise very fine speech. In his Oct. 6 talk to the National Assembly of the United Church Women at Atlantic City, the President had paid tribute only to the public schools for training our children to be free and responsible citizens. Nine days later at Defiance he expressed a more balanced view. An important place in our school system is filled, he said, by the small, often church-related, liberal-arts college. Recognizing that these private institutions have been in the van of higher education, he emphasized that each of them makes a valuable contribution to the common good of our country.

Their potential contributions to the country's future are beyond calculation, so we participants in the dedication of this library are expressing our support of this kind of education.

Another and very specialized tribute to the liberal-arts colleges came from F. Kenneth Brasted, representing the view of business at the College English Association's fourth institute, Oct. 15-17, at the Corning Glass Center. Essential to business, he said, are men trained by literature, the arts and languages to understand human minds and emotions. Many problems in business require not so much an application of technical knowledge as the type of judgment which is fostered by the liberal-arts colleges.

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The appointment of James P. Mitchell as Secretary of Labor to succeed Martin Durkin, discussed in this Review last week, served to bring back to Washington's attention the strange case of the Department of Labor, which is a forlorn orphan here.

In fact, the department itself is an anomaly. Nobody has ever really decided what its purpose is. When it was established under Woodrow Wilson, the idea was that, as business was represented by the Department of Commerce, the farmers by the Department of Agriculture, mining and other interests by Interior, bankers by the Treasury, so labor should be represented in the Government by a Cabinet member.

In line with this idea, Wilson appointed a labor man as secretary; so did Harding, Coolidge and Hoover. Franklin Roosevelt did indeed ask the AFL in December, 1932 for a nomination, but rejected the nominee and appointed his State Industrial Commissioner, Frances Perkins, instead. Her two successors, Lewis Schwellenbach and Maurice Tobin, were neither of them labor men.

Moreover, the very nature of the department had changed. Supposedly a part of the Executive establishment, it has no executive functions. Its Bureau of Labor Statistics is purely a technical service, and an important one, for hundreds of wage contracts depend on its monthly cost-of-living reports. The two main administrative functions of the Department, the then Office of Conciliation and the U. S. Employment Service, were stripped from it by the Congress.

I have rarely seen anybody so utterly frustrated as was "Lew" Schwellenbach when I last saw him in his office shortly before his untimely death. Maurice Tobin suffered the same frustration. Miss Perkins was pretty disillusioned before she left, but for years she delicately walked a tightrope, exercising power by her personality rather than by her status of Secretary.

What happened was that in Roosevelt's last years, and in all of Truman's, Federal labor-management relations were handled directly out of the White House itself, in the person of Dr. John R. Steelman, himself once a famous labor conciliator, and not by the Labor Department, as one might expect.

Now it is said that Secretary Mitchell will inherit Dr. Steelman's job, besides running his Department. And it may very well be that in a new reorganization plan he may get back many of the administrative functions his department has lost. If so, the job of Secretary of Labor will acquire new dignity.

The moral of all this is that the representation theory of a Cabinet office is, and always was, a fallacy. It does not represent special interests, but is a channel going both ways, from the Government to the interests and back again.

WILFRID PARSONS

UNDERSCORINGS

Most Rev. Raymond A. Lane, M.M., Superior General of the American Foreign Mission Society, has been chosen as recipient of the 1953 Peace Award of the Catholic Association for International Peace. It will be presented to Bishop Lane Nov. 14 by Msgr. Howard J. Carroll, general secretary of NCWC, at the CAIP's annual banquet. The award will honor the bishop's work for people in underdeveloped areas of the world, in cooperation with UN agencies and the U. S. technical assistance programs, and his contributions to understanding between these peoples and the people of the United States.

► Georgetown University, Washington, D. C., is embarking on the establishment of a \$14-million Greater Georgetown Fund, to be completed by 1964, the 175th anniversary of the university's founding. The fund will permit of adding 10 new buildings to the present 29, as well as expanding endowments, scholarships, fellowships and student loan funds.

► A White Book on religious persecution of Ukrainian Catholics, entitled *First Victims of Communism*, has been published in Rome in English translation by Analecta O.S.B.M. The 114-page volume was occasioned by the encyclical *Orientales Ecclesias*, addressed by the Pope to the Eastern Churches Dec. 30, 1952. The preface of the White Book points out that of the 60 million Catholics who have come under the yoke of Moscow, the first were 5 million Ukrainians. It is distributed by the Basilian Fathers, St. George's Church, 22 East 7th Street, New York 3, N. Y.

► The German monthly *Hochland* celebrates its golden jubilee this year. Founded in 1903 by the 36-year-old poet Carl Muth as a review of science, literature and art, it immediately became an organ of the Catholic revival that made its appearance in Germany at the turn of the century. It was suppressed by the Nazis and reappeared in 1946 under the direction of its present editor, F. J. Schöningh.

► The first African congress on the lay apostolate will be held at Kisubi, Uganda, Dec. 8-13, according to an NC dispatch of Oct. 19. Announcement of the congress was made in Rome by the Committee for International Congresses of the Apostolate of the Laity. Delegates are expected from all parts of Africa as well as from the United States and Europe.

► The 600 delegates to the meeting at the Hague, Oct. 8-12, of the Congress of the European Movement approved a resolution "to put under the protection of God our joint efforts for the union of the nations whose representatives we are," and beseeching "our Father in heaven most fervently to send His blessings on the work. . . ." Represented at the meeting were France, Italy, West Germany, the Netherlands, Belgium and Luxembourg.

C. K.

Is religion in the U. S. on the upgrade?

When people boast of America's "high standard of living," they almost always talk in terms of pork chops and TV sets. More important than the material conditions of good living, however, is the religious level of our lives. Looking back over the past thirty years, can we say that our standard of religious living has risen? We are not here concerned with any so-called "revival" of religion. The question relates to the religious tenor of our lives.

In many respects, and with many qualifications, perhaps this much can be said with some assurance: whereas religion was still on the downgrade in the 1920's, it seems today to be on the upgrade. If this reversal has indeed taken place, it must be ascribed in no small measure to the choice our enemies—the Nazis, Fascists and Marxists—have forced upon us.

Religious education is certainly now on the upgrade in this country. Thirty years ago the Catholic school system was in danger of losing ground. Today, especially at the high-school level, it is making phenomenal progress. Even more notable, in some ways, is the recent trend among Protestants and Jews in favor of separate religious schools. This development, in turn, has partly occasioned a rather remarkable about-face on the part of public educators, who quite recently have been showing signs of cooperating, instead of quarreling, with religion.

This change in attitude has also become very noticeable on the campuses of secular colleges. It has taken the form, not only of recognizing religion as a subject of formal study, but of paying serious attention to what spokesmen for religion have to say in such fields as education, community relations, social welfare, political theory, international relations and literature. Religion today can gain a hearing among scholars whose predecessors regarded it as *passé*.

In public life generally, religion has greater status than it had a generation ago. This change has been exemplified, and to some extent even caused, by the insistence of Presidents Roosevelt, Truman and Eisenhower on religion as the groundwork of a free society. Blatant secularism as a political outlook has become definitely unpopular.

Even the commercial press (in many ways the citadel of secularism) gives considerable space to religious events and pronouncements. The Holy Father, for example, has a "good press."

In many respects believers today are better instructed, more convinced and more articulate than they were a generation ago. They are better read. The popularity of religious books as best-sellers is significant, as is the popularity of religious programs on radio and TV. Participation in worship—notably among Catholics who use missals—is at a higher level.

If religion really is on the upgrade, has it influenced civic life? In the wide expanse of what are called "hu-

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man relations," it has. Our more civilized industrial relations and the vastly expanded care we show the impoverished, the ill, the handicapped and the distressed are partly the result of religious teaching and motivation. Our long-delayed response to the demands of justice and charity in the interracial field owes a great deal to religion.

Perhaps it is in the civic areas, however, that religion has been least influential. In our large cities, local political organizations, *as a system*, are still much too close to racketeers and "the mob." Materialism, in the form of love of money and the things money can buy, is still an unvanquished foe. On balance, however, religion does seem to be on the upgrade among us in this year of grace.

Reuther bucks gamblers

With each new disclosure of harness-racing scandals, support for a congressional investigation mounts. At the Yonkers and Roosevelt race tracks in New York, shady deals, job shakedowns and employment of former criminals have been laid bare. There is strong evidence of an interstate tie-up of the politicos and racketeers at various tracks. These race-track scandals, it should be noted, are all *connected* with gambling. Gambling at race-tracksides is itself legal and seems to be above suspicion. But the kind of people who tie up with the operation of even legal gambling should give those pause who see in legalization the solution to the corruption of organized illegal gambling.

For some time the spotlight of public attention has been off the crooks who operate outside the law. But one courageous union leader, Walter Reuther, president of the CIO, has been leading a one-man crusade against the mobsters who are mulcting members of his United Automobile Workers union of millions of dollars.

The auto union's own anticrime bureau has tracked down the operations of the crime syndicates working inside the auto and aircraft plants. Stories of in-plant gambling are not new. *Business Week*, for instance, reported in 1948 that in plants of over 1,000 employes ten per cent of production workers consistently gambled on the job and that as many as half of them did so occasionally. One out of every 250 workers is an in-plant agent for a syndicate and does his illegal ticket-selling or bookmaking on the job. According to Victor Riesel, well-known New York labor columnist, the UAW "knows that virtually every large industrial plant in the nation has been infiltrated . . ."

Knowing that the rackets operate because people love to bet, the UAW's chief is appealing directly to the union membership. His appeal is both practical and moral. The practical side is a pamphlet exposing first the huge take, and second the slim chances of winning. *Business Week* reports that the study now being completed will be "a practical demonstration of the dollars-and-cents hazards of trying to buck the gambling syndicates . . ."

But Mr. Reuther isn't stopping with just showing that every player is a sucker. According to Mr. Riesel, he will broadcast in printed form and over radio and television:

What every union man must realize is that whenever he plays the horses through a bookie, he directly contributes financially to the entrenched criminal syndicates, adds to their power and aids the syndicates' efforts to corrupt and demoralize public officials and sometimes even the workers' own committeemen or other officers.

We commend Mr. Reuther for his courage in bucking a dangerous outfit which will not likely take it lying down. We believe that if the rest of the nation would heed his plea to abandon their easy fellowship with wrongdoers, organized illegal gambling would soon be on the run.

U. S. sales tax

Elsewhere in this issue, T. R. Martin states what might be called the traditional, orthodox case against both sales taxes and general manufacturers' excise taxes. Though nowhere in the social teachings of the modern Popes, from Leo XIII to Pius XII, is taxation discussed in much detail, what Mr. Martin says about relating taxes to ability to pay accords with the broad principles of justice with which they are concerned. To exact taxes from people whose incomes are already below the minimum needed for decent, human living is obviously unjust. Without compensating factors it is also unjust to tax rich, poor and moderately well-off at the same rate. To do so violates that kind of justice, called distributive, which dictates that the state should distribute burdens according to proper proportions.

For these reasons moralists have their fingers crossed, so to speak, on sales taxes. But they do not condemn them out of hand. Even when they teach that the ideal would be to raise all revenues through a progressive tax on incomes, they concede the legitimacy, and to some extent the desirability, of consumption taxes on luxuries and, *a fortiori*, on commodities like liquor and tobacco which are easily liable to abuse. In certain cases, where the needs of the state are very great and the income-tax burden is already heavy, they would go further and accept sales taxes on an even wider range of goods, but such taxes they regard as a kind of necessary evil.

The Malines *Code of Social Principles*, which was drawn up by a group of Catholics expert in socio-

economic matters and enjoys great authority, sums up the common teaching on these questions in this way:

In theory, the ideal would be a single progressive tax on income. But in practice, a part of the public revenue must be obtained through indirect taxes, which are more willingly accepted and do not so easily become oppressive. . . . Sumptuary taxes on luxuries or undue extravagance deserve to be encouraged. Even if their result is not great, the moral lesson they teach enlightens and strengthens the public conscience and serves the common good at least to that extent.

As Mr. Martin notes in his article, we already have in this country a balance between direct and indirect taxes. Indeed, indirect taxes—sales taxes in the States and local communities and selective Federal excises of all sorts—are already taking a very sharp bite out of the lowest incomes. To increase this burden at the present time seems, therefore, unjust. If the Government needs more revenue, it can find it in more equitable, though not easier, ways. Mr. Martin suggests some.

The big drive for a general Federal sales tax was started by the National Association of Manufacturers, with a strong assist from the U. S. Chamber of Commerce. The reader should not conclude from this sponsorship that businessmen unanimously favor a sales tax. They do not. The powerful National Retail Dry Goods Association, which speaks for 7,000 department and specialty stores, has already launched a counter-attack against what it calls this "innocent-appearing but value-destroying tax." And the merchants mean not only the sales tax at the retail level, but the NAM's so-called "manufacturers' excise tax," which is only a sales tax under another name. In fact, NRDGA seems to think that a tax on the manufacturers' level is worse than a tax on the retail level. The former, they charge, is apt to be pyramided as it passes through distribution channels and thus to take a bigger bite from the consumer's dollar than the legislator intended. These businessmen cannot imagine a more effective way to discourage economic demand.

If the President asks for a tax at the manufacturers' level, chances are better than fair that Congress will refuse to buy it. That is as it should be.

Primate accuses Catholics

An ancient misunderstanding of Catholicism appeared in the polemic speech, October 14, of Most Rev. Geoffrey F. Fisher, Archbishop of Canterbury and Anglican Primate of all England. The basic charge in his attack on Catholics was an accusation of exclusiveness.

He recommended a booklet by some anonymous Anglican ministers which says that the Catholic Church is becoming more exclusive. Evidence for this is found in the doctrinal definitions of papal infallibility, the Immaculate Conception and the Assumption. More specifically, the booklet, endorsed by the Primate, charges the Catholic Church with being "ex-

clusive" because it refuses to enter into fellowship with other Christian churches. It accuses the Church of an act of schism in refusing to communicate with the Church of England.

This charge of exclusiveness does not need rebuttal so much as explanation. The truths which Catholics tenaciously uphold, refusing to water them down in the name of "fellowship," are not truths which Catholics perversely have selected merely in order to be different. They are the truths which the Son of God Himself proclaimed and entrusted to His Church, truths which He said all men must believe if they wish to follow Him, the Way and the Truth.

Papal infallibility, the Assumption or the Immaculate Conception are not, if we might so phrase it, "Catholic" doctrines any more than monogamy is, but Christ's doctrines revealed to men, meant to be believed by all men, and safeguarded by the Church which the Son of God established.

Perhaps the whole matter can best be explained in the words of G. K. Chesterton, who after more than twenty years of adult life in the Anglican church accepted Catholicism because he wanted the full truth taught by Christ. He explained the exclusiveness of the Catholic Church by commenting on the exactitude of the image of the keys which Christ used in founding his Church on Peter. The truths which Christ entrusted to his Church were the key to explain the universe and open heaven to men.

Catholic truth is like a key in three respects. The first thing of note about a key is its definite shape. A man who was told that his latchkey had been melted down with a million others into a Buddhist unity, as G. K. C. observes, would be somewhat annoyed. He would be no happier to find that his key was gradually growing and sprouting in his pocket. The whole idea of a key depends on its keeping its shape. So it is with the definite truths taught by Christ. The Catholic Church has to preserve their precise character.

Second, a key is not a subject of argument or debate. It either fits the lock or it doesn't. "It is senseless for a man to say he would like a simpler key; it would be far more sensible to do his best with a crowbar."

Third, the pattern of the key, in this case of Catholicism, is rather elaborate. "If the faith had faced the world only with the platitudes about peace and simplicity some moralists would confine it to, it would not have had the faintest effect on that luxurious and labyrinthine lunatic asylum." The only simple thing about the key is that it conforms to divine truth: it opens the door.

The Catholic Church is not a vague "forward movement" based on a variety of merely human opinions, like a modern social movement. It asserts that there is a key, that it possesses the key and that no other key is like it, because this key comes from the Son of God. The shape of the key is preserved by dogmatic definitions and exclusions. In that sense Catholicism is exclusive, but it unlocks the mystery of the world and opens the gates of heaven.

Violence in the Holy Land

Violations of the Arab-Israeli armistice which called a halt to the Palestine war four years ago have become an old, sad story. The latest incident was serious enough to provoke a protest to the Israeli Government on the part of Great Britain, France and the United States, who called, as well, an "urgent meeting" of the UN Security Council on October 17. Arab-Israeli tensions had once again reached the breaking point and posed "a possible threat to the security of the Middle East."

The climax to the long series of episodes came on October 14 when a detachment of Israeli soldiers crossed the Jordanian frontier and struck at three Arab villages, razing one and killing sixty-six Arabs in a methodical house-to-house search for victims. The attack was in retaliation for an Arab raid two nights previously, when an Israeli woman and two children were killed in the village of Yahud.

It would perhaps be premature to pinpoint the blame for this slaughter of the innocent, especially since, in its October 19 meeting, the Security Council decided not to take action until it received a personal, first-hand account from Maj. Gen. Vagn Bennike, Chief of Staff of the UN Truce Supervision Organization in Palestine. Nevertheless, though there has been provocation on both sides for such incidents, it is hard to justify what was reportedly a planned retaliatory attack by elements of the Israeli army at half-battalion strength. Such episodes can only compromise the task of bringing peace to the area, a necessity if both Arab and Israeli are to work together in security and prosperity.

The root difficulty, of course, is the apparent inability of either side to turn the uneasy armistice into a genuine peace. The Arab nations persist in refusing to accept Israel as a permanent reality in the Middle East. In an AMERICA article some three years ago (6/17/50) Leonard J. Schweitzer canvassed Arab Ministers and other high diplomats in Washington and concluded:

The Arab attitude toward Israel is one of undisguised hatred, a hatred which runs so deep that it awakens the primitive tribal emotions of a by-gone day in otherwise urbane diplomats.

On the other hand, it is just as true that Israel has done little to assuage Arab resentment. For example, her recent invasion of the demilitarized neutral zone on the Syrian border to construct a canal and water-power project whereby the waters of the Jordan, according to Syria, would be rerouted to her own advantage is just as much a violation of the armistice as the sporadic border raids which provoked the attack of October 14.

It may not be possible to effect a mutual spirit of confidence between Israel and her Arab neighbors. If the UN can eliminate violence on the Israeli-Jordanian border, however, it will have answered the urgent need of the moment.

Sales taxes are bad taxes

T. R. Martin

TAXES ARE ALMOST ALWAYS IN SEASON as a topic for discussion. What kinds of taxes should the nation have? What should the rate structure be? Who should pay and how much? Enough hints of a possible Federal sales tax or general manufacturers' excise tax have emanated from Washington to bring this question to the forefront: is such a consumption excise a good tax for Congress to adopt?

A good tax is one which conforms to sound principles, ethical and economic. (Political considerations, unfortunately, sometimes outweigh these principles.) Though there are but few universally accepted canons about taxes, there is considerable agreement on some principles. Foremost among these, perhaps, is the maxim, dating back at least to Adam Smith, that taxes should be levied in proportion to ability to pay. Disagreement over just what constitutes ability to pay is inevitable, but sales taxes are rather easily tested on this basis.

Some citizens ideally would pay no taxes, for their incomes are so low that a tax of any kind impinges on a minimum or less-than-minimum subsistence. In the language of the economists, they have no economic surplus, the only legitimate taxable fund. We cannot say exactly what income constitutes a minimum subsistence. It varies with the size of the family and other factors. Let us assume it is \$2,000 annual income, a modest amount indeed to cover the needs of any "spending unit." It might surprise many people to learn that, even in these prosperous days of nearly full employment, 25 per cent of the country's spending units received less than \$2,000 in 1952. One out of four, on our assumption, should therefore pay virtually no taxes. As we shall see, however, these low-income people decidedly do pay taxes. And a national excise would add further to their burden. If it were to exempt food, housing and medical expense, it would be less opposed to the principle of ability to pay. But it would still violate it.

Levying in accordance with ability to pay implies that taxes should be progressive. A sound body of ethical and economic reasoning underlies this ideal. The Federal income tax, through its graduated rate system, gives explicit recognition to this well-established maxim. An ad valorem sales tax perforce contravenes it—the poor pay at a higher rate relative to their incomes than do the rich. Exempting certain "necessary" expenditures would, again, somewhat mitigate this shortcoming. Nevertheless, as the tax ex-

Mankind has always complained about taxes. St. Paul's injunction to the Romans, "taxes to whom taxes are due" (Rom. 13:7), probably wasn't popular. Mr. Martin, of the College of Business Administration, University of San Francisco, here explains why—both ethically and economically—progressive income taxes are the best form of levy (cf. our editorial, p. 119).

perts say, such a tax is "regressive" or "regressive in effect," that is, the antithesis of progressive. So the sales tax fails on this count also.

It has been argued that income taxes have reached the point of diminishing returns, are discouraging investment, risk-taking, individual initiative, and so on. The point where such effects materialize will vary with the individual, and it is not easy to determine what the total effect has been. Little evidence has been adduced to demonstrate that tax levels are stifling risk-taking activities. The Federal Government estimates the expenditure for plant and equipment in the

third quarter of this year at \$7.4 billion, the highest quarterly total on record. Profits *after taxes* are at near-record levels, and unemployment has reached an almost irreducible minimum. Under these circumstances, those who expound the view that tax levels are damaging economic growth have the burden of proof (cf. "How much do taxes hurt?" AM. 8/22, pp. 495-97).

Another common contention has been that the tax load on the higher-income groups is out of balance, has gone beyond the point of fairness. It is also pointed out that about 25 million wage earners now pay no Federal income tax, the implication being they should be made to bear a fair share of the cost of Government functions.

This brings up the problem of determining who really pays the taxes now. As everyone knows, the person who pays the taxes to the collector is often not the one who bears the heaviest burden. A tobacco tax, for instance, might be paid by a manufacturer, but the extra expense, in the last analysis, is borne mostly by the consumer.

In the last analysis, *people* pay all taxes, whether collected from them directly or indirectly. This applies to corporation taxes as well as other types—their burden eventually falls on the stockholders, employees, customers, or a combination of these. But people—real persons—pay the taxes. Unfortunately, the task of computing how much anyone actually pays is too complicated to allow of arriving at a precise answer. Where, for instance, is the true incidence of corporation income taxes? Admitting this difficulty, it is still possible to determine within reasonable limits where the weight falls. We have some good research studies at hand to show us.

One of the more authoritative investigations of the subject of tax incidence was made for the year 1948



by Professor R. A. Musgrave and his colleagues of the Survey Research Center, University of Michigan. They reported their findings in the *National Tax Journal* for March, 1951. They estimated tax payments as a percentage of annual income for seven income brackets as follows:

<i>Income before tax</i>	<i>Percentage paid in taxes</i>
Under \$1,000	23.6
\$1,000-1,999	20.3
\$2,000-2,999	21.6
\$3,000-3,999	21.8
\$4,000-4,999	21.7
\$5,000-7,499	23.1
\$7,500 and up	31.7

These figures disclose a couple of surprising facts: 1) The tax load, far from being progressive, was roughly equal for the great bulk of income receivers (only 5.3 per cent of the spending units received over \$7,500 in 1958); 2) the lowest bracket, those receiving less than \$1,000, bore a proportionately heavier burden than any other group except the highest.

Though Federal *income taxes* are progressive, taxes as a whole are not, for two reasons. Federal taxes other than those on income are generally not progressive, nor are State and local exactions. So any progressiveness achieved by the income tax is more than offset by the regressiveness of other types of levies. The fact that 25 million wage earners pay no *Federal income taxes* loses significance in the light of this analysis.

Even allowing some margin of error in Professor Musgrave's careful study, it is difficult to see any merit in the contention that tax rates are now too progressive. One often hears about the horribly high rates paid by some. This is the minor exception, however, and few will shed tears because the family with a taxable income of \$200,000 has only \$59,488 remaining after Federal income taxes.

Let us suppose, for the sake of argument, that the burden of taxes was falling unfairly on the higher incomes. Does that justify a sales tax? Why not change the income-tax rates? Every tax expert agrees that taxes are always paid out of income. The experts are further agreed that the income tax best satisfies all the requirements of sound taxation and that its incidence can be determined quite accurately. If the Government has real need of additional revenues (and it undoubtedly does in view of the magnitude of defense expenditures), let it exact them by income taxes—taxes which redress the present imbalance.

The rich cannot be "soaked" very much more; this source simply could not yield any great amount of additional revenue. The poor are already paying too much. It is the middle-income and upper middle-income groups who must face the reality that they now pay, not more, but less than their equitable share. And the income tax is the proper vehicle for correcting this, not the "painless" sales tax.

Thirty-one States and some cities already have sales taxes. The only justification for their adoption is the practical impossibility at these governmental levels of using suitable progressive income taxes. Sales taxes

have kept a number of the States financially afloat—but this does not elevate the sales tax to a position of respectability. It is still a bad tax on every count but one—expediency. The Federal Government, with full access to sound income taxation, should avoid adopting new taxes which violate the rules of good public finance.

Thus far we have made no distinction between a general sales tax and an excise levied at the manufacturing level. There is hardly any worth-while distinction to be made. The manufacturers' excise is easier to administer and is more concealed in the prices consumers pay. For these reasons it probably has more appeal to the Government. That a major part of such taxes is passed on to consumers, however, is rarely denied. So the same objections apply in either case. In fact, the custom of marking up the tax as the goods pass from the manufacturer to distributor to retailer might make the excise even more onerous.

Present laws call for a lowering of income taxes next year. But tax levels are not the yardstick of the cost of government. The real measure of the burden of the budget is the amount spent, not the amount taken in through taxation. Reducing taxes and accepting a budget deficit does not square with our announced policy of pay-as-we-go, nor does it lower by one whit the real cost, the portion of the national product going to serve the public need.

A strong case can be made for obtaining part of needed revenues through courageous action within the present tax framework—collection at source on dividends and interest, full collection of farm and nonfarm entrepreneurial income (29 per cent of which, it is estimated, avoids taxation), limiting depletion deductions on oil and other mineral resources to 100 per cent over their life, etc. In the absence of these measures, which have been discussed for years, there should not be an across-the-board reduction in income taxes—especially if it means adopting a national sales excise to make up the deficit.

Australian bishops on immigration

Benjamin L. Masse

THE ANNUAL Social Justice Statements of the Catholic Bishops of Australia, which appear about the first week in September, are notable, not merely for clear statements of Catholic social principles, but even more for forthright application of those principles to difficult issues facing the Australian public.

The 1953 Statement, which appears in full in the November issue of the *Catholic Mind*, is no exception

Fr. Masse, S.J., is an associate editor of AMERICA.

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to the general rule. Under the title, *Land without People*, it deals with the subject of immigration—a topic every bit as controversial in Australia as it is here. Since the next session of Congress will perhaps consider revisions in the McCarran-Walter Act—in line with campaign promises last fall—what the Australian hierarchy has to say about immigration policy may not be without interest here.

By and large, as the bishops note, the Australians can modestly take credit for helping to alleviate population pressures generated by World War II. Between the summer of 1947 and the autumn of 1952, Australia welcomed 700,000 immigrants, most of them from Europe. Since the estimated population of the land down under was only 7.4 million in 1946, this was an enormous achievement. Proportionately, it far surpassed the U. S. effort in behalf of DP's. What makes the Australian record even more impressive is the fact that, in accepting the migrants, its people went against a strong and traditional antagonism toward foreigners of almost every nationality.

More recently, however, the old culture pattern has reasserted itself. By the middle of 1952, what the bishops call "a story of moral and material progress" seems to have come to an end. During the past year, influential groups have been agitating for an end to immigration, and these demands have now been taken up by many others. This protest was sparked by the great change which occurred in the Australian economy after the steam went out of the postwar and post-Korean booms. Whereas there had been more jobs than workers in 1947 and the years immediately following, when the immigration program was in full swing, now business has ceased to expand and there are more workers than jobs. So the old familiar cry that immigrants compete with Australians for jobs is heard again. Those who want to stop the influx of foreigners also argue that continued immigration will intensify inflation and aggravate the existing housing crisis.

As a result of all this agitation, the bishops note, "the opinion even of sound elements of the population is today in a state of thorough confusion." They propose, therefore, to furnish authoritative guidance on the moral issue involved in immigration and then to offer some ideas on the economic problems connected with it.

I. MORAL ASPECT

"Shall the migration program be continued and even accelerated," ask the bishops, "despite the great obstacles and difficulties which it encounters?"

To this key policy question they give a categorical answer. Whatever one may say about the economic or social facets of the problem, there is only one way of thinking about the moral issue. "Faith and reason," teach the bishops, "do not leave the Catholic in any doubt that the answer is a firm and unwavering 'Yes'."

Basic to this answer are two fundamental moral principles.

The first is that men have "a natural right to immigration and emigration." Though governments may regulate the exercise of this right, they may not deny or nullify it. Regulation of immigration must always be reasonable, that is, motivated by a prudent concern for the public welfare. This principle the Holy Father clearly stated in his Christmas address of 1952, in which he castigated regimes which destroy "the natural right of the individual to be unhampered in immigration or emigration . . . under pretext of a common good which is falsely understood or falsely applied."

The second pertinent principle is that national sovereignty is not unlimited. More specifically, it does not confer on the state the power to deny access to unused lands to the needy of other countries. The bishops cite the bold statement of Archbishop Ildebrando Antonucci, Apostolic Delegate to Canada: "People without land have the right to land without people." They also quote a pertinent passage from a letter of the Holy Father, dated December 24, 1948, addressed to the late Archbishop McNicholas of Cincinnati:

The Creator of the Universe has provided all His good gifts primarily for the good of all; consequently the sovereignty of individual states, however much this is to be respected, ought not to be carried so far that free access to the earth's bounty, which is everywhere adequate to support multitudes of human beings, should be denied to needy but worthy persons who have been born elsewhere; [especially when this is] for reasons altogether insufficient or unjust and when this free access will not be detrimental to the public welfare properly weighed and considered.

Since there are unused resources in Australia, "whose development has barely begun," and since the need for land and opportunities to make a living is pressing in almost all the countries of Western Europe, the bishops argue, Australians have a moral duty to keep the door open for immigrants. Not to do so is to make themselves "at least indirectly responsible for the evils which inevitably arise in countries where overpopulation exists." They continue:

Where poverty and insecurity lead otherwise good men and women to cast their votes for communism as a gesture of desperation, and thus to place in jeopardy the cause of Christianity, how can we sit idly by and pretend that we can do nothing?

The bishops conclude their moral argument by noting that leaders of public opinion outside the Church fully accept the Holy Father's thesis on immigration. And they quote with approval Sir Frederick Eggleston's article "Australia's Immigration Policy" in the December, 1948 number of *Pacific Affairs*:

No country is entitled to hold a vast territory and vast resources simply to protect its cultural heritage. . . . In a world where areas are suffering from overpopulation, such a country is bound to increase its population to the potential limit at a reasonable rate.

II. ECONOMIC ASPECT

Conceding that those who preach a moral obligation to welcome immigrants have a corresponding duty to face the obstacles involved, the bishops proceed to do just that. They are fully aware of the problems. They know very well that if continued immigration would *inevitably* worsen the unemployment crisis in Australia, or would *unavoidably* add fuel to the inflationary fires burning there, the Government, in its concern for the common good, would be justified in restricting or even stopping the flow of migrants.

The Bishops do not deny that the entry of more immigrants *might* produce all the evil effects predicted by those who want to shut the gates tight. They even concede that, barring changes in the Australian economy, such effects would very likely follow. *But they see nothing inevitable in the process.* If Australia cannot accept more immigrants because of man-made weaknesses in its economy, the solution lies, not in shirking the moral duty to welcome foreigners, but in reforming the economic system. And the economic weaknesses which discourage immigration are, the bishops firmly maintain, man-made.

They flow from two main causes. The Australian people have been, and are, consuming "too large a portion of the national income in luxuries and unessentials." Then, of the money they do save, too big a part is invested in secondary industries, while agriculture, transport and the basic industries generally are starved for capital. In the short space of five years, the bishops point out, the West Germans progressed from deep depression to prosperity by consuming only 55.7 per cent of their national income. How can Australians complain that their economy cannot bear the strain of further immigration when they are currently consuming 70 per cent of their income?

The task of restoring the health of the Australian economy will, the bishops admit, be difficult and painful. Unless affairs are managed exceedingly well, the people will have to endure for a time a somewhat lower standard of living. Certainly, there must be no introduction of new luxury goods, such as television, which would take a fabulous amount of public and private investment. A large-scale, organized effort to expand and intensify primary production, notably agricultural production, is plainly indicated, and this must be coordinated with the immigration program. In general, savings and investment must be encouraged at the expense of current consumption.

All this, the reader should note, would impose restrictions on the profit motive, on private enterprise, on the free market and on consumer choice. The proposal to emphasize agricultural development, to have the land absorb a large proportion of the immigrants, poses an especially delicate problem. New land suitable to farming is limited in Australia. To prepare substandard land for cultivation would require much time and heavy investments. The solution lies, according to the Bishops, in a better use of undercultivated

land. Should this require the expropriation of present inefficient owners—with just compensation, of course—the bishops would have no objection. Such a program, they say, should not be called "Socialist." It is precisely the opposite, "being aimed at the extension of private ownership, at the creation of a class of working proprietors, which is the very antithesis of socialism."

In their own words, this is the way the bishops sum up their answer to the economic objections to continued immigration:

An economic system aiming at radically different objectives from that which prevails at the moment; encouraging savings rather than consumption, channeling those savings, in the form of investment, into agriculture, transport and the basic industries rather than into less essential secondary production; this is a system which will develop the prosperity and welfare of Australia and enable her to fulfil her obligation to use her resources in a constructive program of immigration.

There is a final word for Australian Catholics:

Face to face with the misery which lies so heavily on the hearts of millions of his fellowmen, no true Christian can detach himself and regard their fates as of no account. The true Christian will see in the migrant, whose language he does not understand and whose customs are so different from his own, not a stranger or a rival, but a brother redeemed equally by the blood of Jesus Christ, equally entitled to the same human rights, a sharer in the same supernatural destiny.

In the final analysis, then, it is the great, basic virtue of charity that should inspire Australians to render justice—even to the foreigner.

Canada: a neighbor we should know better

Richard M. McKeon

WHAT DOES CANADA MEAN to the average American? Well, to those who live in the border States Canada means very pleasant associations with wonderful vacation areas where fishing and hunting are at their best. To others it will recall the happiness of touring through French Quebec and the Gaspé peninsula. But how few realize what all should know, namely, that Canada is more important to the United States in an economic sense than any other country in the world. It is high time for all of us to appreciate our good neighbor to the north. The present interdependence of our two countries urges us to know more about each other.

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U. S. INVESTMENT IN CANADA

During the past twelve years Canada has undergone an astounding industrial development. Since 1939 she has increased her national production 400 per cent, and the end is not in sight. In 1951 she put 22 per cent of her national income into new development. Between 1946 and 1951 she invested over \$20 billion in new physical assets.

Americans have invested about \$7.5 billion in Canada—more money than we have invested in any other country. In 1950 about \$320 million in profits came back over the border. Over 2,300 American companies have Canadian plants. Between 1945 and 1950, 147 new manufacturing plants were set up. American trade names are familiar in automobiles, foods, tires, electrical apparatus, chemicals and allied products, iron and steel, wood and paper, oil refining.

Canada is our best customer. In the *New York Times* for January 7 a dispatch from Ottawa stated that in 1952,

Even more strikingly than in former years, Canada was the largest customer of the United States and the United States imported more from Canada than from any other country. Somehow these facts seem to be often overlooked and more attention given to trade difficulties with other areas and countries than to the healthy relations between these two great neighbors.

In the great industrial development of the United States many natural resources were recklessly squandered. Today we are no longer independent, but must rely on other nations for many important minerals, especially for iron ore. How fortunate, then, that not far from the border of Minnesota the vast Steep Rock mines in Ontario have been discovered. Moreover, the new iron-ore mines in Labrador will stabilize the steel industry for countless years to come. American money is heavily invested in these mines. The ore will be shipped by railroad to the St. Lawrence River and from there to the steel mills near Baltimore and Philadelphia. From the great steel centers of Buffalo, Chicago, Cleveland and Pittsburgh comes the demand to build the St. Lawrence Seaway so that they also may share in this fabulous discovery.

Out in British Columbia, several lakes are being dammed to provide power for the world's largest aluminum plant. Aluminum Company of Canada will spend \$550 million on this Kitimat project. Expansion plans for the nickel industry amount to \$160 million. Canada now produces more than 90 per cent of the free world's nickel. She also leads in the production of radium, platinum and asbestos, and ranks very high in gold and aluminum and other strategic metals.

In 1947 oil was discovered in Alberta and a boom was started which is spreading constantly. It is estimated that the oil fields will embrace an area about one-third as large as those in the United States. American companies are deeply interested and have expended \$500 million on exploration and developing new markets. In addition, the natural-gas wells will

soon be sending gas through pipelines to Vancouver, Seattle and Spokane; to Montana and Minnesota; to Toronto, Ottawa and Montreal. American investment in these projects is very high.

In November, 1952, two important business mergers took place, which once more focused attention on the ever-growing integration of American investment with Canadian enterprise. Sears Roebuck allied itself with Simpsons, Ltd., the second-largest department store in Canada. Each company is putting up \$20 million and plans for fifteen new stores valued at \$50 million are under way. Sears will provide the technical know-how of mass merchandising and other aids to efficient operation. Likewise, the W. T. Grant Company with 492 stores in 39 States is now linked with Zeller's, Ltd., the largest Canadian system in the variety-store field.

Why is American venture capital going into Canada? The discovery of most extensive natural resources, many of which are essential for American industry, is one main reason for the allurement of our capital. For its part, the Canadian Government has created an atmosphere which is very favorable to new investment both by natives and outsiders.

GOVERNMENT AND BUSINESS

The fact that in Canada the Government runs the biggest railroad, the national broadcasting system and the Trans-Canada airline might cause American businessmen to fear that nationalization of other industry would come to pass. During the late war the Government did indeed own and operate many plants. But these plants were soon given to private industry, and other plants were developed so that the postwar economy would be better balanced. Without undue interference the Government spent over \$100 million in aiding business to meet the new demands of increasing population and trade. Emphasis was placed on strong credit controls and higher production. There were no direct controls on wages and prices. The Industrial Development Bank was set up to help new or small enterprises. There was a reduction in the corporate income tax on earnings up to \$10,000. In Canada the relations of business people with Government officials are more cordial than in this country. A spirit of constructive cooperation prevails. American investors in Canada soon acquire confidence in the Government.

A comparison of Canadian taxes with our own reveals that in 1950 Canadian corporate taxes were 22 per cent of the total tax revenue as against 28 per cent here; personal income taxes were 27 per cent as against 49 per cent here. So Canadians had more incentive for capital investment. Moreover, their corporate-profits tax rate is 38 per cent while here it is 45. Other inducements like accelerated depreciation gave encouragement to new ventures. But the total of direct and indirect taxes is very high and makes the individual Canadian grumble. Out of every tax dollar he pays, 45 cents go to defense. Here an American is forced to remind him that we are also paying extremely high

taxes in support of a gigantic defense program, as well as drafting our youth for military service.

POPULATION AND LIVING STANDARD

From 1941 to 1951 the population of Canada went up about 22 per cent to a total far over 14 million. This means an expansion in markets with a demand for new, better and more products. Here also is the source of manpower to operate the growing industries. Immigration is encouraged but controlled, with the accent on people from British and North European stock. We fear this policy is fostering un-Christian discrimination and should be revised. The former flow of educated and highly skilled Canadians to the United States seems to have stopped, while Americans are going over the border by the tens of thousands.

Another factor in the growth of Canada's economy is the 50-per-cent increase in its standard of living since 1939. Our increase has been less, but we were already well in advance. Canada is the one large nation which has a standard on a par with ours. The new wealth produced has been more equitably distributed than ever before. Consequently there is greater purchasing power to absorb the output of the growing mass-production industries. In this respect the Family Allowance Act has been most beneficial, for it has extended purchasing power to growing families.

LABOR ORGANIZATIONS, SOCIAL LEGISLATION

Americans who think that labor in Canada is unorganized have a surprise in store for them. In a population of somewhat over 14 million there are 1,146,121 workers in the labor unions. The Trades and Labor Congress, which is equivalent to the AFL, has 552,965 members; the Congress of Labor (Canadian CIO) has 330,778; and the Catholic and independent unions have 262,374. At the University of Montreal and Laval University in Quebec there are industrial-relations divisions which are exerting an excellent influence in promoting labor-management cooperation.

Canada is not behind the United States in the question of social security. She suffered very deeply during the depression years and her statesmen have since adopted measures to avoid similar disasters in the future. She now has universal old-age pensions and unemployment insurance. In 1948 the Federal Government proposed a comprehensive health-insurance plan calling for the payment of \$150 million to the various Provinces to be applied to tuberculosis control, care of crippled children, public health service, cancer investigation and other medical projects. In Saskatchewan there is a tax-supported system of hospital insurance with the family rate set at \$30 per year.

Of special note is the Family Allowance Act, which went into effect in 1945. This act provides for a supplementary income in respect of all children, whether in rich or poor families, under sixteen years of age who are registered. The benefits are paid directly by the Federal Government. Not only from the economic aspect but also from the moral viewpoint this act is

worthy of serious study by Americans. We have made provision for those approaching old age. Why should we neglect those future citizens, our children, millions of whom will not enjoy the necessities and the comfort of a decent standard of living?

Along the 4,000-mile border between Canada and the United States there are no fortifications. Both peoples know and respect each other. The tremendous increase in Canada's industrial development should bring home to us the necessity of keeping our bonds of friendship secure. We have a joint defense agreement for production of war materials. Both economies are closely linked together. The better each people knows and understands the other, the more effectively can we work together for our own and the world's welfare.

FEATURE "X"



Miss Conway, a researcher for the Library of Congress' Legislative Reference Service, tells of a rather unusual AMERICA remailing service and of the reward a small act of generosity brought with it.

AN IMPULSE LED ME ON. Remembering my eighth grade theology, I suppose I might call it actual grace, a prompting from God and Blessed Martin de Porres to do this slight thing for the missions. The Capuchin brother from Garrison, New York, whose brief plea was carried in the April 11 "Underscorings" has Blessed Martin, a Dominican, as his patron, and it seemed only fair for a Dominican tertiary to give this Franciscan a hand.

Brother Martin asked readers of AMERICA to remail their used copies to various Japanese students from the Ryukyus attending college in this country. Few, if any, of these students were in Catholic colleges. At my request he sent me the name of a Japanese girl who was studying education at a State college in the Far West. The cost to me was three cents a week. In return I received some lovely letters from her thanking me for my interest and friendship and expressing gratitude for introducing her to a world of ideas and action she barely knew existed. When you look back on your own life, you realize how much you were formed in Catholicism by reading: the stories in the *Sunday Visitor* that filled your Sunday afternoons in grade school; the unforgettable encounter with Chesterton at the age of twelve; the hundreds of books, pamphlets and papers whose contents have become imbedded in your subconscious in the years between. Here, then, was someone thanking me deeply for introducing her to the fringe of a field of knowledge that I

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had ambled through during rich, leisurely years. My little gesture seemed to have enormous consequences.

On the good Brother's side an excellent job of salesmanship was going on. He not only took a deep interest in the students, all of whom he seems to have written to personally, but he brought us remailers into the act as well. His follow-up to us deepened my perception of just what great things are accomplished by so small an introductory gesture toward the Catholic Church in American life. It was quite apparent that our efforts were not just eighth-grade heroics: they were a real apostolate.

Brother Martin accomplished his objective in two ways. First he published a four-page newsheet, the *Ryukyu*, for the students, in which they could express themselves on the Western world, the Church, their relations with students on campus, and any other topics they might care to touch on. Along with the students' letters he printed pertinent quotations from papal and other sources relating to the role of the Far East in the life of the universal Church. So far as the students' contributions were concerned, though in some instances, and these very few, the English was unsure, the minds behind them were fine and the judgments well reasoned. Brother Martin sent copies of this newsletter to us remailers.

The letters were a revelation. They disclosed an enormous effort on the part of the Japanese to understand quickly and accurately the multiple phases of American culture. They also showed that these pagan

students were at times puzzled by the gap between what they thought Christianity represented and the way many Americans were living it. In the matter of race relations this perception of a dichotomy was especially strong.

There were not, to my knowledge, any conversions. Among intellectuals, of course, conversions are difficult. But there was an increased awareness of the Church, primarily perhaps as a social force, but indubitably as a religious force as well.

Many of the students, as they finished their work and turned homeward to the Ryukyus, asked us remailers to continue to send *AMERICA* to them when they were at home. Considering that they will be the teachers of tomorrow in the islands, we were only too happy to do so. Their reason in asking this favor was twofold: first, they wanted to continue a friendly contact made in this country; second, they were pleased to receive regularly a magazine of general content that would keep them abreast of current world affairs, as well as helping to keep up their English. These students are the leaven in the dough, the intellectual leaders of Japan tomorrow. We owe them to Christ.

MARGARET DEVEREAUX CONWAY

(*Brother Martin writes us to express his gratitude for the generous response of *AMERICA* readers to his request for remailers. For the present, all his students are taken care of. If need for more remailers should arise, our readers will be informed. Ed.*)

Creative intuition and scholasticism

Victor M. Hamm

Is poetry an art? Philosophers and critics have been straddling the question ever since Aristotle, and almost every literary argument has begged it in one way or another. Jacques Maritain has cut the knot with the courageous simplicity of an Alexander. No; poetry is not an art:

By Art I mean the creative or producing, work-making activity of the human mind. By Poetry I mean, not the particular art which consists in writing verses, but a process both more general and more primary: that intercommunication between the inner being of things and the inner being of the human Self which is a kind of divination. . . . Poetry, in this sense, is the secret life of each and all of the arts; another name for what Plato called *mousiké*.

That is his answer, and while it had been made before, in an offhand way, as it were (e.g., by Plato when he called the poet inspired or possessed, by Aristotle when he said that the poet is either a genius

LITERATURE AND ARTS

or manic, by Horace when he spoke of the vatic poet, by the Romantics, notably Coleridge), it had never until the appearance of M. Maritain's latest book been made the foundation for a systematic demonstration.

To appreciate the magnitude of the achievement *Creative Intuition in Art and Poetry* represents, the reader must consider the vast array of works of art of every sort which the author faced—literature, music, painting, sculpture, architecture, ranging from ancient to modern in time and from India to America in space,

Mr. Hamm, on the English faculty at Marquette University, is the author of *The Pattern of Criticism*.

on the one hand, and on the other the theories of critics and philosophers, from Plato and Chuang Chou to Bergson and the New Critics.

In the first of the nine massive chapters that, together with an anthology of literary texts and of full-page reproductions of works of art of all ages and climes, make up the handsome volume, M. Maritain broadly traces the history of the development of art from objectivity to pure subjectivity. Oriental, Classical, Byzantine, Romanesque, Gothic, Baroque, Romantic, Modern, pass before us in rapid, illuminated sequence. It is in the post-Romantic phase of our Western art that the author sees the culmination of the story: "In this phase, the process of internalization through which human consciousness has passed from the concept of the Person to the very experience of subjectivity comes to fulfilment: it reaches the creative act itself. Now subjectivity is revealed, I mean as creative." The meaning and significance of this fact furnish the theme of the rest of the book.

While M. Maritain is not naive about some of the things that are happening in art to-day—surrealism, non-objectivism, vorticism, futurism, etc.—and carefully points out the symptoms of aberration and deterioration present in these movements, he does feel that Western art and poetry have arrived at a *prise de conscience* only within the last century. In earlier art he sees much perfection of the work, much concern with making, but little with knowing, especially poetic knowing—what Maritain calls poetic intuition.

Now, the basic problem that presents itself to the philosopher in the Aristotelian tradition is this: can he give a more natural and at the same time a more satisfactory explanation of the act of poetic intuition than either the Platonist's "mania from above" or the surrealist's "mania from below"? M. Maritain thinks he can.

Is it possible to show that, in spite of all, poetry and the intellect are of the same race and blood, and call to one another; and that poetry not only requires artistic or technical reason with regard to the particular ways of making, but, much more profoundly, depends on intuitive reason with regard to poetry's own essence and to the very touch of madness it involves? The truth of the matter is neither in the Surrealist inferno, nor in the Platonic heaven. I think that what we have to do is to make the Platonic Muse descend into the soul of man, where she is no longer Muse but creative intuition; and Platonic inspiration descend into the intellect united with imagination, where inspiration from above the soul becomes inspiration from above conceptual reason, that is, poetic experience.

Enter St. Thomas Aquinas on the structure of the intellect, particularly his doctrine of the agent intellect, the *nous poietikos* of Aristotle. The poetic intellect or "illuminating intellect," as Maritain calls it, activates the images of sense and imagination and makes them intelligible in act. But this process totally escapes consciousness; it takes place in the preconscious. Entirely distinct from the Freudian uncon-

scious, "though in vital intercommunication and interaction with it," this is the primal source of poetry and of poetic inspiration.

Poetic intuition is analogous to the act of the illuminating intellect. It is "already an intellective form or act fully determined though enveloped in the night of the spiritual unconscious." What kind of knowledge is involved here? Free creativity of the spirit, formative, not formed. But what can man know except through the things about him? Poetic knowledge is, therefore knowledge through affective union, through connaturality. What is grasped by poetic intuition is not essence but concrete existence as connatural to the soul "pierced by emotion."

It is a peculiar intellectual process, a kind of experience through which Things and the Self are obscurely grasped together. It comes about by means of "an emotion as *form*, which, being one with the creative intuition, gives form to the poem, and which is *intentional*, as an idea is, or carries within itself infinitely more than itself." It is a kind of knowledge natural to man, though repressed or undeveloped in most of us. For the content of poetic intuition is both the reality of the things of nature and the subjectivity of the soul. It is a knowledge which knows, not in order to know, but in order to produce.

If a work is actually produced it will be a revelation both of the subjectivity of the poet and of the reality which poetic knowledge has caused him to perceive. Its integrity will be the action or theme objectivized; its radiance, the subjective feeling vitalizing the work.

Now, here is the paradox. Poetic intuition is free creativity, but a work of art is a thing made. How can the free activity of poetry reconcile itself with the productive demands of art? Poets have mistakenly aimed to produce beauty, but since beauty is a transcendental, it is dissipated in being, is equivalent to being, and the attempt to seize it as an absolute produces either academic art or idolatry. And idolatry of an essence leads to the void (cf. Mallarmé and Valéry) or to "the experience of an intolerable solitude craving for mystical fusion with the demonism of Nature" (D. H. Lawrence) or to the craving for magical knowledge and the dismissal of beauty altogether (Lautréamont, Rimbaud).

Thus poetry breaks with art as a practical virtue of the intellect; it yearns to know, not to make; it seeks magical knowledge. This is surrealism. "And the delectation that beauty gives is replaced by the delight of experience of supreme freedom in the night of subjectivity." The end of this for the artist is complete despair.

What Maritain says about the relation between natural appearances and creative intuition in painting applies as well to literature: not freedom *from* but freedom *to* achieve more and more genuine revelation of both Things and the Self, this is the way to salvation in modern art. "To tell the truth, there is a need for a restatement of the old question of imitation." Aristotle never made the mistake of thinking of

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imitation as naturalistic copying. "What is 'imitated'—or made visibly known—is not natural appearances but secret or trans-apparent reality through natural appearances." This is compatible with the boldest kind of transposition, deformation, etc., yet existential reality is always a "given": it must pass through poetic intuition. "Poetic intuition does as it pleases with natural appearances. It catches them in its own inner music."

At this point the objection may be raised that, though Maritain speaks repeatedly of the need of reason in poetry ("I mean in the realm of abstract knowledge, which pertains to the poet not as poet, but as man, and on which depends the universe of thought presupposed by his activity as poet"), there is a little too much repetition of the phrase "poetic intuition" and of the notion of creative intuition as an ultimate. How, after all, is one to recognize its presence? Some years ago C. S. Lewis wrote an essay in which, taking up a remark of T. S. Eliot to the effect that only a poet could recognize a poet, the Oxford scholar cleverly reduced Eliot's whole position to absurdity, for how could a poet himself know that he was a poet?

M. Maritain's position may to some appear to be similar. However, his analyses and in particular his illustrative texts and reproductions reassure us (though taste will not always assent) that his criterion is not merely impressionistic. Can one avoid the fact that ultimately connaturality must be the basis of truth in poetry as in metaphysics?

"No poem," says Maritain, "can be completely ob-

scure." His distinction between poems that are obscure in essence and those that are obscure only in appearance is validated both in theory and in practice, yet it saves things that many astute critics are now not afraid to call fakes and verbiage (e.g., many of the performances of Cocteau and Dylan Thomas). One is again reassured, however, when one finds Dante's *Divine Comedy* in the climactic position of the book. This section was originally written as a separate piece (it appeared in the *Kenyon Review* Dante issue last year), and seams still show where it was welded to the final chapter, called "The Three Epiphanies of Creative Intuition." The three epiphanies of creative intuition are: 1) the poetic intuition itself, 2) the action and theme of the work, 3) its number or harmonic expansion, i.e., the quantitative aspect of the work. These are related both to the three components of beauty—*Radiance* or *clarity* appears principally in the poetic sense or inner melody of the work; *integrity*, in the action or theme; and *consonance*, in the number or harmonic structure—and to the three specific types of poetry: poem, drama, novel—"the poetry of internal music," "the poetry of action," "the poetry of the picture of man."

There may be some overwriting, repetition and unconvincing illustration in the immense book, but taken as a whole it is a *chef d'œuvre* both of thought and of writing. What American or Englishman could have composed a volume like this in French? Scholastic philosophy itself is vindicated in a field where only Maritain was before Maritain.

Too sweet sovereign song

THE RENAISSANCE

By Will Durant. Simon & Schuster. 776p. \$7.50

It is now more than two decades since Will Durant began work on his seven-part "Story of Civilization" ranging from the pre-Christian era to the close of the eighteenth century. The present volume, forming Part V in this enormous undertaking, "aims to give a rounded picture of all phases of human life in the Italy of the Renaissance—from the birth of Petrarch in 1304 to the death of Titian in 1576."

Anyone at all familiar with the varied and complex forces that were so characteristic of these three centuries will appreciate the challenge which the present work undoubtedly presented. So closely intermingled are the old and the new, the beautiful and the ugly, that it is difficult for the writer to keep his bearings and emerge with something that is more than a hodgepodge of disconnected events.

In this respect, the author has succeeded fairly well in catching the variegated contour of his subject. He

sees ". . . their [Renaissance Italians'] architecture and assassinations, . . . their paintings and brigandage, . . . their obscenities and piety, their profanity and prayers." He perceives that there was no "man of the Renaissance" but only many kinds of Renaissance man. Alongside such libertines as Poggio and Filelfo he places the names of the shining exceptions—Ambrogio Traversari, Vittorino da Feltre, Marsilio Ficino, Aldus Manutius—who found decency compatible with the "new learning."

There is the same sort of judicious balance in his treatment of the Catholic Church, which occupied so important a position in the history of the period. He does not deny the moral decay of the Avignonese papacy, but he wisely reflects that of the seven Popes of the period only one lived a life of worldly pleasure and most of the others were men of almost saintly life. The cause of all the vice that gathered in papal Avignon, says Dr. Durant, was wealth, "which has had like results in other times—in the Rome of Nero, the Rome of Leo X, the Paris of Louis XIV, the New York and Chicago of today."

Nor is the ecclesiastical decay the whole story. It is enough to recall the

numerous centers of wholesome reform—the Oratory of Divine Love, the Theatines, the Barnabites—as well as the many men and women who led saintly lives—St. Catherine of Siena and St. Bernardino—to realize that "the good and the evil, the beautiful and the horrible, mingled in the flux and the chaos of the Christian life."

This interpretation of the Italian Renaissance is not by any means original with the author; indeed, originality is not one of the main attributes of Dr. Durant's book. It is important to note, nevertheless, that he is well acquainted with the more scholarly writings on the Renaissance (though Lucas and Father Hughes are notable omissions in his bibliography) and he makes good use of the sources he employs. Thus, in dealing with Alexander VI, he quotes the *Cambridge Modern History*: "The general tendency of investigation, while utterly shattering all idle attempts to represent Alex-

BOOKS

ander as a model Pope, has been to relieve him of the most odious imputations against his character." In a book that is obviously written for the general reader rather than the professional historian, this reliance on sound scholarship is a wholesome sign.

At times Dr. Durant permits himself to be carried away by his subject. Thus, he waxes overeloquent, it would seem to this reviewer, in referring to the "intellectual liberation" and "mental freedom" which accompanied the Italian Renaissance. He sees the "voice of reason" emerging from the exuberance and originality of the *quattrocento* and *cinquecento* to prepare the way for Descartes, Spinoza and Voltaire. He seems to accept all of this as an unmixed blessing,

despite the history of the past two centuries, which, to say the least, would tend to moderate such a conclusion. It is regrettable that the author is unable to evaluate this phase of the Italian Renaissance as judiciously as he does its political and moral aspects.

Unfortunately, Dr. Durant's history of civilization is to conclude with the Age of Reason. Were he to continue his study through the nineteenth and early twentieth centuries, it is easy to imagine that his enthusiasm for the Renaissance would lose much of its fervor of youth. The "sovereign song of the Renaissance" has not always sounded so sweet as Dr. Durant would have his readers believe.

CHARLES P. BRUDERLE

Two American pioneers

ANDREW JACKSON: His Contribution to the American Tradition

By Harold C. Syrett. Bobbs-Merrill. 298p. \$3.

The flavor of Andrew Jackson is here, and such seasoning makes for tasty reading. The book itself, neither biography nor anthology, inaugurates a series of studies calculated to catalog the ideas and ideals of traditionally outstanding Americans. Written for the general reader, whom the general editor describes as "every literate American of whatever age and description," the text has three chapters of introduction and interpretation by Prof. Syrett, and eight chapters of major Jacksonian documents. The finished product is an adequate contribution to the growing study of our American heritage.

Aggressive, dynamic, self-determined, "Old Hickory" is an excellent subject with which to launch this "Makers of the American Tradition" series, for Andrew was king in the golden age of American individualism. He knew what he wanted, he meant to have his way, and he was fortunate in ascertaining the will of the majority on the social, economic and constitutional issues of his day. Armed with the ideas of a free individual, majority rule and national interest, he revolutionized the nation during his eight years as President. So able was Jackson in identifying his policies with the interests of the majority, and so skilful was he in exercising effective leadership, that the title of "King" became a household word in Democratic ears.

Jackson's two principal contributions to the American Way, concludes the author, were, first, the principle that "the majority is to govern," and second, the idea that strong Presidents are necessarily "an essential feature of the American democratic process."

These and kindred conclusions will be challenged, and rightly so.

Of necessity this is a partisan volume, authored and edited as Jackson's *apologia pro vita sua*. Each document, reprinted from earlier publications, is a testimonial to the strong, keen public servant, whether on a battlefield or in an administrative post. Prof. Syrett's interpretation is sympathetic. For example, the "spoils system" is lauded as a "reform," and "majority will" is set down as an infallible norm of rectitude.

Despite these limitations, this is a handy volume and it contains a large chunk of the "mind of Jackson." The format is excellent and the index adequate. Maps, however, and a more up-to-date and critical reading list on "Jacksonian Democracy" would greatly enhance the work.

HARRY J. SIEVERS

BENJAMIN FRANKLIN: His Contribution to the American Tradition

By I. Bernard Cohen. Bobbs Merrill. 320p. \$3

Benjamin Franklin is an early volume in a "Makers of the American Tradition" series, which Hiram Haydn, the general editor, describes as "a new and fresh approach" combining "the best and most characteristic utterances" of great Americans with interpretations by "distinguished scholars."

Mr. Cohen argues against the view of Franklin as the first Rotarian, and shows him a servant of mankind, scientist, inventor, philanthropist, humorist and statesman. The book is a fair picture of Franklin in his society.

There are, however, certain shortcomings. Mr. Cohen describes Franklin as exemplifying various "great" American traditions. But Franklin exemplifying American traditions is not quite Franklin making tradition, and

to show the latter is supposedly Mr. Cohen's end.

A study of Franklin's formative influence on the American tradition should properly consider his place in the transmission and transmutation of values in eighteenth-century American society. It might, for example, consider his role in the secularization of values which characterized the colonial period.

It is significant that Franklin's indebtedness to Cotton Mather, as Franklin expressed it in a passage Mr. Cohen quotes, derives from his acquaintance with Mather's *Essays To Do Good*—an attempt to further the "business" of piety by depicting its practical rewards. But the rewards seem to have impressed Mather's audience as much as the exhortations to virtue, and to this willy-nilly transmutation of value, Franklin added his bit—though, as Mr. Cohen observes, not as a mere Rotarian. But the evolution of tradition in eighteenth-century America is more complex than this bare statement presents it; nor do I criticize Mr. Cohen for not taking precisely this tack.

My point is that though Mr. Cohen's selections neatly typify Franklin's peculiar contribution to the American tradition, his commentary does little toward placing that contribution in perspective as a formative influence. And with this failing the book is not an especially "new and fresh approach," and would seem to fall short of the series's aim. I suggest that distinguished scholarship requires a seasoning of imaginative and evaluative daring to bring out the elusive flavor of traditions. FRANCIS X. DUGGAN

Retribution and ennui

A PASSAGE IN THE NIGHT

By Sholem Asch. Putnam. 367p. \$3.75

There was a certain monumental quality about Sholem Asch's historical novels on biblical themes (*Moses*, *The Apostle*, etc.) which made them impressive and noteworthy, despite their serious doctrinal and historical shortcomings. It was the themes themselves of course, which shed their grandeur like a mercifully concealing mask over the rather heavy-footed treatment. It is perhaps not unfair to compare Asch in this regard to Dreiser, whose passionate sincerity camouflaged to some extent his ponderous treatment.

In this book, however, his first novel with a modern theme since *East River* (1946), Mr. Asch does not have an epic theme to uphold him. It is, to be sure, a very serious religio-moral tale he has to tell, but though it has to do with the eternal problem of wrong

supposedly Mr. Franklin's formative influence in American tradition. Under his place in the transmutation of the eighteenth-century American example, consideration of values in the colonial period, and Franklin's influence on Mather, as seen in a passage Mr. Franklin quotes from his ancestor's *Essays To Do Good*, to further the point by depicting it as a picture of the rewards of good and Mather's audience's exhortations to do good-nilly transmuted. Franklin added his bit when he observes, not only that the evolution of the eighteenth-century American complex is more complex than the Puritan accepts it; nor do I for not taking

doing and restitution, it is set in a cultural framework so unfamiliar and limited to most readers that the universality of the problem is strangely cramped.

Isaac Grossman, a wealthy and partly believing Jew, becomes obsessed in his old age with the thought that a small theft he had committed in his youth and never made good had caused its victim to die a drunken derelict. His frantic and sillily ineffectual

tive search to find out whether this certain Kovalsky might possibly still be alive is motivated not only by guilt, but by fear engendered by his stern father through some weird and unorthodox Jewish religious lore. In the course of the search, Isaac becomes estranged from his family, who fear scandal if his early defection becomes known and who finally commit him to a psychiatric institution. In the end, two sympathetically drawn Catholic

priests aid in the discovery that Kovalsky died a respected citizen, not at all ruined or dehumanized by Isaac's pilfering.

What makes this potentially moving and important theme come off so badly in Asch's treatment is the improbability of Isaac's titanic agony, which could have been solved in two minutes' straight thinking by anybody in the large cast of characters, and the stupidity that prevented anybody from



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finding out in another two minutes whether Kovalsky was still alive—as was found out in about that many minutes after some 350 pages.

Reviews I have seen thus far have treated *A Passage in the Night* very kindly and there is little doubt that it was written by a humane and very religious-minded practitioner of the art of fiction. I feel, however, that the critics have been petrified by the name of Sholem Asch. If an unknown had authored this book, it would have been tagged as ponderous, unduly spun-out and boring. HAROLD C. GARDINER

THE TERROR MACHINE: The Inside Story of the Soviet Administration in Germany.

By Gregory Klimov. Praeger. 400p. \$4

We certainly do not suffer from a lack of books on the Soviet Union, including those by individual Russians who have fled their country. And yet, it is safe to say that Major Klimov's story is unique and deserves the attention of everyone. It has political significance and at the same time is a real human-interest story. Our diplomats, the shapers of our psychological warfare, our educators and our newsmen (even our commentators)

can learn a good deal from this saga of a young Soviet citizen.

It is not difficult to understand why the book overpowers the reader and keeps him breathless up to the last page. Major Klimov, though an engineer by profession, is an excellent writer, endowed with the gifts of a poet. He makes us share in his extraordinary experiences. We follow him on his adventurous voyage, which leads him, a product of Soviet environment and education, to discover the world at large and to penetrate segments of his own inner life that had remained hitherto unknown to himself.

The author, born in 1917, had grown up under the new regime and gone through his higher studies at a time when Stalinism was firmly in the saddle. At the outbreak of the war he was drafted into military service, received officer's training and in 1944 was selected for special duties as a member of the future Soviet Administration in Germany. For two years he worked at the Russian headquarters in Karlshorst, dealing with economic affairs, the dismantling of German factories and with reparation problems. He accompanied his superiors to meetings with the staffs of the Western Powers and traveled widely

through the Russian-occupied zone of Germany.

During his furlough he revisited Moscow and his home town, but he also had most shocking experiences in his relations with a friend who worked as a major in the State Security Service in Potsdam. Here he saw a very special production line of the "terror machine" in action and began to realize that the machine crushed its operators with the same pitilessness with which it destroyed its intended victims. The cumulative effect of all his experiences, most of all the personal tragedies (in the strict sense of the word) which resulted from the dynamics of Sovietism, brought him toward the end of 1947 to the decision to give up his country and to seek asylum in the West.

The book is written in the form of a diary but with many flashbacks which permit the reader better to understand the perspective under which Klimov and his colleagues viewed the life of people outside the Soviet Union. Perhaps for the first time, through these penetrating descriptions, we learn fully to understand the consequences of the Soviet policy of keeping the Russian people ignorant about the world.

There are scenes which could be called grotesque-comic if it were not rather terrifying to see deep-rooted misunderstandings grow out of the distorted images of other nations purposely planted into the minds of Soviet civil servants and military personnel. The descriptions of such incidents are masterpieces in the book and can serve as case histories for our psychologists who prepare themselves for propaganda work and communication with captive society behind the Iron Curtain.

RUDOLPH E. MORRIS

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November Selection of
THE CATHOLIC BOOK CLUB

A HANDFUL OF BLACKBERRIES

By Ignazio Silone. Translated by Daria Silone. Harper. 314p. \$3.50

The impersonal grip of party discipline has left no scars on the style of Ignazio Silone, Italy's most literary ex-Communist. It is heartening to find that the author of *A Handful of Blackberries*, though he once served Togliatti as chief of the Italian underground and found a place at Lenin's conference table in Moscow, has preserved a warmth and gentleness that are too often stifled in the grim atmosphere of communism. This novel fairly rings with compassion for the men whom communism has betrayed, the forgotten men of the soil.

The story concerns the frustrated efforts of "scientific" communism to

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enlist in its cause the revolutionary mood of the Abruzzi peasants. Nowhere, however, does the tone resemble that of a political tract. The totalitarianism of communism is accepted as a fact; its function here is that of a catalyst—to bring to the surface the ancient opposition between the guerrilla tactics of the common man and the methodized warfare of his greedy exploiters.

The plot structure is undistinguished, a maze of isolated episodes and flashbacks, with a truncated ending that leaves most of the threads dangling. Nor are any of the characters fully developed. We meet Rocco, a Communist organizer, who deserts the party when he learns how indifferent it is to the deliverance of his people; Stella, his Jewish mistress, who is driven from the party and almost killed by its heartlessness after she has outworn her use; Don Nicola, the parish priest, who, deaf to the clash of ideologies in his village square, gazes with impotent pity on the misery of his flock. These and other brilliant portraits in miniature emerge from the common mass; but the lines are too thin for any of them to reach three dimensions.

But the underacting of the characters and the apparent disorder of the plot serve the author's purpose. For the real hero is not intended to be any single person; it is the collective body of Abruzzi peasants, the anonymous heirs of destitution whose desires have forever been set on achieving a kingdom of God on earth. And the real point is that, though the poor man's desires have always outrun his performance, and though today's deliverers have inevitably turned into tomorrow's oppressors, his strivings, like his sufferings, go noiselessly on.

This novel deserves a wide audience in America. Rage for conformity and acquiescence in the *status quo* grow like parasites on the self-styled champions of anti-communism. *A Handful of Blackberries* puts a rightful halo on the silent, hopeful men who give dignity to revolution. And it reminds us that the world of injustice, in which revolution breeds, is still too much with us.

JOSEPH LANDY

THE ADVENTURES OF AUGIE MARCH

By Saul Bellow. Viking. 536p. \$4.50

One of the strangest novels to come along in recent years, this is unscientific, amorphous, indefinitely expanded and filled with some of the most unpleasant people to appear between the covers of a book. That

its author possesses a rare narrative gift is indisputable, yet this reviewer must confess, after having lived with Augie for more than a month, that he found his adventures bizarre but exceedingly tedious. It has required, in fact, considerable determination to read through its more than five hundred pages and more time than the average reader will be justified in spending.

The picaresque novel, to which class of literature this book aspires, is relatively rare in modern fiction. In its classic form it is a story that deals sympathetically with the adventures of a clever and amusing rogue. Thus it depends for its success largely upon the stature of its hero. In the case at hand, however, it is difficult to feel much sympathy or even concern for the fate of Augie March. Mr. Bellow's hero winds up just about where he starts—a very foolish and rather incredible young man.

Augie March is a young American of Jewish extraction growing up in the slum district of Chicago during the depression years. His father deserted the family before Augie ever knew him. His family circle includes, besides his feeble mother, Grandma Lausch (a wonderfully eccentric immigrant from Odessa), an idiot brother and another who is after material success at any cost. Augie grows up devoid of any aim in life, completely without standards, drifting from one job to another. During the course of these experiences he is befriended by, and/or amorously involved with, a succession of women, but it is not until he meets up with Thea Fenchel, a wealthy, spoiled nymphomaniac and one of the most bizarre actors in this very bizarre cast, that Augie falls in love.

Thea takes him off to Mexico where, during one of the most fantastic episodes in contemporary fiction, Thea makes him an accomplice in her scheme of training an American eagle to hunt lizards. Returning to New York after having been jilted by Thea, Augie takes up with Stella—a worldly siren whom he ultimately marries. The war now intervenes and Augie joins the Merchant Marine, only to be ship-wrecked in mid-Atlantic and find himself in an open boat with a demented ship's carpenter. Eventually he and Stella wind up in Paris after the war, with Augie trading on the black market.

Concerning Mr. Bellow's style it can be said that it is as free and uninhibited as his subject matter. Obviously he is an ambitious writer with considerable natural talent, a lusty imagination and the ability to write with humor and understanding about the people he knows. Unfortunately,

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much of this natural exuberance is spoiled here by a pretentious use of classical and literary references that seem curiously inapposite on the lips of Augie March. Also, though we must assume that Mr. Bellow is describing life as he has seen it lived, he has included many incidents that in the interests of good taste and a proper perspective might better have been omitted.

Individual episodes from *The Adventures of Augie March* are memorable and some of the minor characters are well drawn, but it all adds up to a book that can be begun or left off almost anywhere, and one which most readers will not have the patience to finish.

JOHN M. CONNOLE

THE GREATEST FAITH EVER KNOWN

By Fulton Oursler. Doubleday. 383p.
\$3.95

Having already completed two successful volumes based on scriptural writings, Fulton Oursler desired to prepare a third book to describe the dramatic events of the early spread of Christianity. His ambition was cut short by his death in 1952. Now, his daughter, April Oursler Armstrong, who had frequently assisted him in research and preparation of his writings, has blended his notes and unfinished manuscript into a stirring, inspirational member of his trilogy.

In a rapid, lucid, exciting narrative style, the adventures of the apostles and early martyrs unfold, from the fearful hours after the death of Christ to the crucifixion of Peter and the beheading of Paul. Against the backdrop of the powerful Roman Empire, in a world of incredible amorality, sadistic delights and intense greed, a handful of human beings, teaching, working miracles in the name of God, multiplying their ranks from among the wealthy and poor, noble and slave, plant seeds of truth which eventually grow to conquer the mind and heart of a whole civilization.

This mature work is of inestimable value, even for those who are very familiar with the story it tells. From these pages the reader can gain new insight, not only into the happenings and times, but into the character of the men who accomplished these tremendous feats. FREDERIC F. FLACH

THE MONTAGUES OF CASA GRANDE

By P. M. Salzer. Pageant Press. 399p.
\$4

We ought to applaud whenever anyone records a piece of Catholic Americana. Such writing illuminates the

Catholic part in the American scene and provides source material for popular tradition.

On this basis, *The Montagues of Casa Grande* deserves recognition. Mrs. Salzer's book describes the everyday lives of prosperous Catholic Americans who settled in New Mexico. It is derived from actual happenings in her own family, beginning one would guess, about 1866 and ending about 1910. The story centers around two sisters of the family; one unhappily married; the other, so fearful of the same fate that she hesitates to accept a dispensation to marry a Mason.

In spite of these complications, the attractive young women seem to enjoy a cheerful existence. They live graciously in a hospitable, manorial style. They regard St. Louis and Santa Fé as their metropoleis. They are only indirectly concerned with such matters as Indian assaults, railroad extensions, gold strikes and primitive banking conditions, for this is a family narrative transmitted on the distaff side. The Montague sisters devote their attention to house-guests, dresses, furniture, meals, servants, religion and love.

Unfortunately, this original and interesting material has been cast in the form of a novel, full of pointless conversations, folksy chitchat, twentieth-century idiom and artless exposition. Though the events of the story declare the power of the faith, Catholicism appears more as a restrictive than a constructive way of life.

The important fact is, however, not that the book has been written im-

CHARLES P. BRUDERLE is assistant professor of history at Villanova College, Villanova, Pa. REV. HARRY J. SIEVERS, S.J., is the author of *Benjamin Harrison: Hoosier Warrior* (Regnery).

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RUDOLPH E. MORRIS is associate professor of sociology at Marquette University, Milwaukee, Wis.

REV. JOSEPH LANDY, S.J., now at Woodstock, has taught English at Fordham University.

JOHN M. CONNOLE is on the staff of the *New York Times Book Review*.

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THE WORD

"Lord, my daughter . . . And now a woman . . ." (Matt. 9:18,20. Gospel for 23rd Sunday after Pentecost).

It may be freely admitted that in some Sunday Gospels nothing very much happens. The complaint, if it is one, can hardly be brought against the Gospel for the twenty-third Sunday after Pentecost. The nine verses from St. Matthew's Gospel are jam-packed with action, and with action of the most exciting and dramatic sort. In addition, this Gospel is emphatically a women's Gospel, very much as the Visitation, for example, is a women's feast. The reflection invites attention to the engrossing subject of Christ and women.

The truly extraordinary devotion of Christian women to Christ does really deserve all the notice it has received in both the spoken and written word. One suddenly realizes, almost with a start of surprise, that no particular imperative was ever addressed by our Saviour specifically to women. The terribly and wonderfully explicit scriptural injunction, *Women, obey your husbands*, comes from St. Paul, who would not exactly have qualified as a lady's man.

The story of the amazing devotion of women to Christ runs deep. We only mean to remark here that the very real love of women for Christ has not in the least discouraged any of the more pronounced feminine characteristics. Perhaps that is asking too much, even of our Lord. Christian women continue to be women, and therefore continue to be difficult. Some few captious readers may scurilously object that men are difficult, too; to which we reply somewhat nervously that we are not now talking about men.

Difficult or no—but these are the sweetest of their sex—those Christian women who have consecrated themselves to Christ in religious life should occasionally be noticed in print for what they are: the unsung heroines of the contemporary Church. No one but the Holy Father, the most reverend bishops and the more observant priests

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has the slightest notion of the absolutely fantastic load of crushing labor that is being carried *without a murmur* by the nuns of our day.

To cite but one mere fact, more and more parochial schools are using the double-session method in order to receive the swarms of children who come, wise as they and their parents are, to be taught by the sisters. And so the sisters now work professionally from eight to five instead of from nine to three, while all their other endless obligations remain unchanged. Nuns frequently do not have proper time in which to eat or sleep, but their only complaint is that they do not have time to pray.

The larger army of Christian women whose warm hearts respond so truly to the hungry Heart of Christ will surely understand that they might find many better things to do than exhaust and defeminize themselves in a foaming crusade for what is called equality with men. The idea seems to have gotten about that we men have been keeping something from women, and so the modern woman is determined to have it, whatever it is.

Well, we *were* keeping something to ourselves, but if women go on insisting as they are now doing, we will share it. They think that we have been keeping equality from them; but it was only coarseness. Still, if it really is equality that women want, they should have it, and thus relieve us males of another duty, even though we part most regrettably with this particular obligation. No one has to look up to an equal.

Christ our Lord is as good to women as this Gospel says. And women have been good to Him. Much more: they have been good for His sake, and in spite of us men.

VINCENT P. McCORRY

THEATRE

LATE LOVE. Rosemary Casey, whose star seems to be ascending in the theatrical firmament, has written her second play, and Michael Abbott has presented it at the National. Stewart Chaney's setting and lights provide an appropriate frame for the action, which John C. Wilson's direction guides with a steady and sympathetic hand.

While Miss Casey's more recent effort is less substantial and provocative than her first play, *The Velvet Glove*, it is nevertheless an ingratiating country-house comedy that is rather rich in laughs after it survives first-act

trouble. Miss Casey's exposition is long and laborious, as if she were digging a forty-foot foundation for a garage with a twelve-foot clearance. The story suffers from a diffusion of interest, too, leaving one not sure which character is supposed to carry the ball.

The characters are deftly drawn, however, and their talk has the energy of living speech. As embodied in the flesh of Arlene Francis, Lucile Watson and Neil Hamilton, starred in the production in descending order, they become real people like the family next door or the waitress in the snack-bar down the street. When Miss Casey learns how to control her first act and clearly identify her central character, she will be on her way to becoming another of our promising playwrights.

LATE ARRIVAL. What with Tom Lee having a lot of trouble getting himself adjusted in *Tea and Sympathy*, Spencer Scott having a heck of a time becoming an adult in *Take a Giant Step*, and Jocko de Paris, a psychopathic cadet, running hog wild in *End As a Man*, the adolescent problem seems on the way toward monopoliz-

ing the stage. Even the Blackfriars, producers of *Late Arrival*, presented at their 57th Street theatre, have fallen in line with what seems a trend.

For a change, however, the problem character in *Late Arrival* is a girl. She is attending the university in a community that is not named, and since she is said to be nineteen, although she acts more like sixteen, one would guess that she is a junior. She is a heavy thinker on such subjects as the Malthusian theory, child marriage in India and the subjection of women, so it is not surprising when she tells her father that there is a gap of a thousand years between their points of view. Nor is it astonishing that she is upset by the news that an eccentric stork has decided to deposit another baby in the family. Adolescents, it seems, are rather easily upset.

Charles Oxton, the author, has elected to tell his story in a comic vein and makes rather a good job of it. The production was directed by Charlott Knight, Floyd Allan designed the set and Irene Griffen dressed the cast.

All roles are capably handled, especially Marilyn Fay's portrayal of the

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younger sister who is not at all upset by the report that a new baby is on the way. Indeed, it may be said that, as so often happens, the performance is a notch above the writing. Mr. Oxton's solution of the adolescent problem, while not morally offensive, is no more convincing than the adultery in *Tea and Sympathy*. Perhaps there is no solution except to let nature take its course. When Mr. Oxton is not standing in nature's way his comedy is quietly and intelligently humorous, the kind of comedy that tickles the ribs without straining the diaphragm.

Late Arrival is scheduled to close November 24. Father Carey has been known to underestimate his potential audience. Let's hope that he has done so again.

THEOPHILUS LEWIS

FILMS

GILBERT AND SULLIVAN is an extremely rare phenomenon: a lively film biography about a pair of musical personalities. Director and co-author Sidney Gilliat and his long-time collaborator, producer Frank Launder, owe part of the credit to their subjects, whose lives furnished a good deal more in the way of colorful raw material than is usually the case. Messrs. Gilliat and Launder were also fortunate in their casting of the title roles, both Robert Morley and Maurice Evans being actors who are able convincingly to suggest creative geniuses without at the same time climbing up on a pedestal. The filmmakers' main achievement, however, lies in putting together the biography-combined-with-musical-production-numbers formula so that the people involved for once do not act like blithering idiots.

Upon close examination, the picture's treatment of Gilbert and Sullivan is superficial. No hint is given as to how Gilbert (Morley) managed to create his magically precise lyrics or come by his magnificently lunatic plots, and there is very little indication of his gifts as a stage director. And Sullivan's (Evans') struggles are not over the art of composition but over his lifelong (and in retrospect ironic) conviction that he was wasting his talents collaborating on trifles when he should have been composing more serious and enduring music. Despite these omissions and the considerable liberties it takes with fact, the movie conveys a fascinating and reasonably authentic picture of two unique artists who collaborated on some of their finest works in a state of fierce antipathy.

The musical selections (sung by a D'Oyle Carte company headed by Martyn Green) are as satisfying and all-inclusive as is possible in a normal-length film and they are introduced into the proceedings with a great deal of variety and imagination. There is perhaps a disproportionate amount of *Trial by Jury*, nothing from *Patience* and a little bit (but not nearly enough) from just about everything else. The rest of the picture (supporting cast, Technicolor production, etc.) is redolent of quality. Altogether it is an extremely entertaining show for everybody in the *family* except dyed-in-the-wool, uncompromising Savoyards who may resent its poetic license. (Lopert)

MURDER ON MONDAY begins with deceptive placidity as an obviously conventional middle-class Londoner (Ralph Richardson) wends his obviously accustomed way homeward from his ordinary day's work. Upon arriving home, however, he discovers his sensible wife (Margaret Leighton) in a state of suppressed but none the less real hysteria. Upon questioning her the husband learns that the day is not Monday, as he is firmly convinced, but Tuesday and that presumably he has been the victim of a twenty-four hour mental blackout during which his whereabouts and actions are a complete mystery. To add to the horror of his position, a robbery and murder was committed during his amnesic period and there is a formidable body of evidence pointing to him as its perpetrator.

Eventually the script, adapted by Anatole de Grunwald from a play by R. C. Sherriff, produces 1) an airtight and innocent account of the hero's missing day; 2) a solution of the crime, though the real criminal never appears on the screen; 3) a semblance of a reason for the hero's being falsely implicated. All of these, though, are *deus ex machina* devices applied to a provocative but unsubstantial situation and have little to do with the picture's real merit.

This merit comes from the performances of Richardson, Miss Leighton and Jack Hawkins as a clear-headed doctor who believes in the man's innocence. Abetted by some sharp and perceptive writing, this trio imparts a three-dimensional quality to a whole series of revealing small incidents that constitute the body of the picture: incidents showing the heroism of small sacrifices; the consequences of small deceptions; the priceless value of ordinary human understanding. It is an absorbing *tour de force* of acting for adults.

(Mayer-Kingsley)
MOIRA WALSH

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CORRESPONDENCE

Capital punishment

EDITOR: In an editorial of Oct. 10 you listed persuasive arguments for the moral permissibility of capital punishment with which, no doubt, most Catholic moralists would agree.

But your editorial does not emphasize the fact that, according to the Catholic faith, all of you could be wrong.

It would be the fair thing for you to spend as many words in reminding your readers that Catholics are not bound by numbers, even of our spiritual leaders. We are commanded to follow our conscience. And when it is opposed to capital punishment, we have the Catholic duty to obey its dictates unless the infallible voice of God, His Church, or our Holy Father speaking *ex cathedra*, says our conscience is wrong.

Neither the Church, nor our Holy Father, has ever infallibly given an answer to this question. And Catholics are not bound by the opinion of moralists, even though they be many in number.

I would appreciate it if you would comment further on this subject.

JOHN MURPHY

Buffalo, N. Y.

*(The authoritative teaching office of the Church, regarding both faith and morals, is not restricted to *ex cathedra* papal pronouncements. What is called "the Ordinary Magisterium" is also binding. The Church cannot, as a whole, either teach or tolerate moral error. When its moralists over a long period uphold the permissibility of capital punishment, therefore, they cannot very well be wrong. On June 1, 1941, Pius XII allowed for "legitimate capital punishment." ED.)*

Catholic education first

EDITOR: Allow me some comment on the subject of William A. Myers's letter regarding Catholics at Harvard (AM. 10/17).

All of us should sympathize with those Catholics who for various reasons of practical necessity must attend non-Catholic colleges, nor should careless condemnation exaggerate the asserted irreligious character of those colleges.

Yet it is good to keep insisting, as against complacency, that the matter is a moral issue and of deep concern to Christian life. That's why the Church has taken such a definite attitude on the problem. Where neces-

sity commands, non-Catholic education is permitted, and God's graces of protection will not fail good will in an unsympathetic environment. But where Catholic education is reasonably possible, there it is obligatory.

This is a judgment, not in the abstract, but of very practical and pressing cogency in an actual danger.

(REV.) PAUL J. MURPHY, S.J.
Boston, Mass.

Second thoughts are best

EDITOR: I had intended to drop my subscription to AMERICA. So many Catholic papers, magazines and books come to our house, that I felt I was not doing justice to most of them. In fact, AMERICA came too often to suit me.

I was especially anxious to stop the flow of AMERICA when we came home after a nine-week trip. Out of duty I paged through each copy and found that, in each number, there was one or more articles that gave me the key to understanding the happenings in the world, the answer to some controversial question.

I have learned more about affairs in my native country (France) through AMERICA than through any other source—even French sources.

So I am very grateful to AMERICA even though I by-pass articles I am not equipped to understand. Your magazine goes to my daughter, then to a missionary.

(MRS.) LOUISE L. LARSON
Newburgh, Indiana

Correction

EDITOR: Many thanks for the item in "Underscorings" for Oct. 10 referring to my golden jubilee in the Society.

There is just one point of criticism that has been noted. I was referred to as "dean of the Institute of Geophysical Technology at Saint Louis University." The Institute of Geophysical Technology went out of existence some eight years ago and was replaced by the Institute of Technology as a general engineering school which includes a Department of Geophysics and Geophysical Engineering.

This is the only curriculum in geophysical engineering, by the way, which is accredited by the Engineers' Council for Professional Development (E.C.P.D.).

(REV.) JAMES B. MACELWANE, S.J.
Dean, Institute of Technology
St. Louis University
St. Louis, Mo.